

# The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the  
Extension of the Religious Parliament Idea

Editor: DR. PAUL CARUS.

Associates: } E. C. HEGELER.  
                  } MARY CARUS.

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VOL. XVII. (NO. 8)

AUGUST, 1903.

NO. 567

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CHICAGO

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IMPORTANT PUBLICATION!

# The Science of Mechanics

A Critical and Historical Account of Its Development

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HERMES

EURIDICE

ORPHEUS

BAS-RELIEF OF AN ANCIENT SARCOPHAGUS.

Reproduced from a photograph.

*Frontispiece to The Open Court.*

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## LEO TOLSTOY'S APPEAL TO THE CLERGY.<sup>1</sup>

(Condensed for *The Open Court*.)

WHOEVER you may be: popes, cardinals, bishops, or pastors, of whatever Church, forego for a while your assurance that you are the only true disciples of the God Christ, and remember that you are first of all men: that is, according to your own teaching, beings sent into this world by God to fulfil His will; remember this, and ask yourselves what you are doing. Your whole life is devoted to preaching, maintaining, and spreading among men a teaching which you say was revealed to you by God Himself, and is, therefore, the only one that is true, and brings redemption.

In what, then, does this one true and redeeming doctrine that you preach, consist? To whichever one of the so-called Christian Churches you may belong, you acknowledge that your teaching is quite accurately expressed in the articles of belief formulated at the Council of Nicæa 1,600 years ago. Those articles of belief are as follows:

*First:* There is a God the Father (the first person of a Trinity), who has created the sky and the earth, and all the angels who live in the sky.<sup>2</sup>

*Second:* There is only one Son of God the Father, not created, but born (the second person of the Trinity). Through this Son the world was made.

*Third:* This Son, to save people from sin and death (by which

<sup>1</sup> Translated by Aylmer Maude.

<sup>2</sup> In English, we should here say "heaven" for "the sky," but we allow the translation to stand because both words are identical not only in the continental languages of Europe but also in the Greek of the New Testament, and certainly the ideas were so in the ancient conception.—*Editor.*

they were all punished for the disobedience of their forefather Adam), came down to the earth, was made flesh by the Holy Ghost and the virgin Mary, and became a man.

*Fourth:* This Son was crucified for the sins of men.

*Fifth:* He suffered and was buried, and rose on the third day, as had been foretold in Hebrew books.

*Sixth:* Having gone up into the sky, the Son seated himself at his Father's right side.

*Seventh:* This Son of God will, in due time, come again to the earth to judge the living and the dead.

*Eighth:* There is a Holy Ghost (the third person of the Trinity) who is equal to the Father, and who spoke through the prophets.

*Ninth:* (held by some of the largest Churches): There is one holy, infallible Church (or, more exactly the Church to which he who makes the confession belongs is held to be unique, holy, and infallible). This Church consists of all who believe in it, living or dead.

*Tenth* (also for some of the largest Churches): There exists a sacrament of baptism, by means of which the power of the Holy Ghost is communicated to those who are baptised.

*Eleventh:* At the second coming of Christ the souls of the dead will re-enter their bodies, and these bodies will be immortal; and

*Twelfth:* After the second coming, the just will have eternal life in paradise on a new earth under a new sky, and sinners will have eternal life in the torments of hell.

Not to speak of things taught by some of your largest Churches (the Roman Catholic and Russo-Greek Orthodox)—such as the belief in saints, and in the good effects of bowing to their bodily remains, and to representations of them, as well as of Jesus and the mother of God—the above twelve points embrace the fundamental positions of that truth which you say has been revealed to you by God himself for the redemption of man. Some of you preach these doctrines simply as they are expressed; others try to give them an allegorical meaning, more or less in accord with present-day knowledge and common sense; but you all alike are bound to confess, and do confess, these statements to be the exact expression of that unique truth which God himself has revealed to you, and which you preach to men for their salvation.

\* \* \*

Very well. You have had the one truth capable of saving mankind revealed to you by God himself. It is natural for men to



strive towards truth, and when it is clearly presented to them they are always glad to accept it, and be guided by it.

And, therefore, to impart this saving truth revealed to you by God himself, it would seem sufficient, plainly and simply, verbally, and through the Press, to communicate it with reasonable persuasion to those capable of receiving it.

But how have you preached this truth?

From the time a society calling itself the Church was formed, your predecessors taught this truth chiefly by violence. They laid down the truth, and punished those who did not accept it. This method, which was evidently not suited to its purpose, came, in course of time, to be less and less employed, and is now, of all the Christian Churches, used, I think, only in Russia.

Another means was through external action on people's feelings—by solemnity of setting, pictures, music, even dramatic performances, and oratorical art. In time this method, also, began to be less and less used. In Protestant countries—except the orator's art—it is now but little used.

But all the strength of the clergy is now directed to a third and most powerful method, which has always been used, and is now with special jealousy retained by the clergy in their own hands. This method is that of instilling Church doctrine into people who are not in a position to judge of what is given them: for instance, into quite uneducated working people who have no time for thought, and chiefly into children, who accept indiscriminately what is imparted to them and on whose minds it remains permanently impressed.

So that in our day your chief method of imparting to men the truth God has revealed to you, consists in teaching this truth to uneducated adults, and to children who do not reason but who accept everything.

This teaching generally begins with what is called Scripture History: that is to say, with selected passages from the Bible: the Hebrew books of the Old Testament, which according to your teaching are the work of the Holy Ghost, and are therefore not only unquestionably true, but also holy. From this history your pupil draws his first notions of the world, of the life of man, of good and evil, and of God.

This Scripture History begins with a description of how God, the ever-living, created the sky and the earth 6,000 years ago out of nothing; how he afterwards created beasts, fishes, plants, and finally man: Adam, and Adam's wife, who was made of one of

Adam's ribs. Then it describes how, fearing lest the man and his wife should eat an apple which had the magic quality of giving knowledge, he forbade them to eat that apple; how, notwithstanding this prohibition, the first people ate the apple, and were therefore expelled from Paradise; and how all their descendants were therefore cursed, and the earth was cursed also, so that since then it has produced weeds. Then the life of Adam's descendants is described: how they became so perverted that God not only drowned them all, but drowned all the animals with them, and left alive only Noah and his family and the animals he took into the ark. Then it is described how God chose Abraham alone of all people, and made an agreement with him; which agreement was that Abraham was to consider God to be God, and, as a sign of this, was to be circumcised. On his side, God undertook to give Abraham a numerous progeny, and to patronise him and all his offspring. Then it tells how God, patronising Abraham and his descendants, performed on their behalf most unnatural actions called miracles, and most terrible cruelties. So that the whole of this history—excepting certain stories, which are sometimes naïve (as the visit of God with two angels to Abraham, the marriage of Isaac, and others), and are sometimes innocent, but are often immoral (as the swindles of God's favorite, Jacob, the cruelties of Samson, and the cunning of Joseph),—the whole of this history, from the plagues Moses called down upon the Egyptians, and the murder by an angel of all their first-born, to the fire that destroyed 250 conspirators, and the tumbling into the ground of Korah, Dathan, and Abiram, and the Destruction of 14,700 men in a few minutes, and on to the sawing in pieces of enemies with saws, and the execution of the priests who did not agree with him by Elijah (who rode up into the sky), and to the story of Elisha, who cursed the boys that laughed at him, so that they were torn in pieces, and eaten by two bears,—all this history is a series of miraculous occurrences and of terrible crimes, committed by the Hebrew people, by their leaders, and by God himself.

Your teaching of the New Testament consists not in its moral teaching, not in the Sermon on the Mount, but in conformity of the Gospels with the stories of the Old Testament, in the fulfilment of prophecies, and in miracles, the movement of a star, songs from the sky, talk with the devil, the turning of water into wine, walking on the water, healings, calling people back to life, and, finally, the resurrection of Jesus Himself, and His flying up into the sky.

If all these stories, both from the Old and New Testaments,

were taught as a series of fairy-tales, even then hardly any teacher would decide to tell them to children and adults he desired to enlighten. But these tales are imparted to people unable to reason, as though they were the most trustworthy description of the world and its laws, as if they gave the truest information about the lives of those who lived in former times, of what should be considered good and evil, of the existence and nature of God, and of the duties of man.

People talk of harmful books! But is there in Christendom a book that has done more harm to mankind than this terrible book, called "Scripture History from the Old and New Testaments"? And all the men and women of Christendom have to pass through a course of this Scripture History during their childhood, and this same history is also taught to ignorant adults as the first and most essential foundation of knowledge,—as the one, eternal, truth of God.

You cannot introduce a foreign substance into a living organism without the organism suffering, and sometimes perishing, from its efforts to rid itself of this foreign substance. What terrible evil to a man's mind must, then, result from this rendering of the teaching of the Old and New Testaments—foreign alike to present day knowledge, to common sense, and to moral feeling—and instilled into him at a time when he is unable to judge, but accepts all that is given him!

Every man comes into the world with a consciousness of his dependence on a mysterious, all-powerful Source which has given him life, and consciousness of his equality with all men, the equality of all men with one another, a desire to love and be loved, and consciousness of the need of striving towards perfection. But what do you instil into him?

Instead of the mysterious Source of which he thinks with reverence, you tell him of an angry, unjust God, who executes and torments people.

Instead of the equality of all men, which the child and the simple men recognise with all their being, you tell them that not only people, but nations, are unequal; that some of them are loved, and others are not loved, by God; and that some people are called by God to rule, others to submit.

Instead of that wish to love and to be loved which forms the strongest desire in the soul of every unperverted man, you teach him that the relations between men can only be based on violence, on threats, on executions; and you tell him that judicial and mili-

tary murders are committed not only with the sanction but at the command of God.

In place of the need of self-improvement, you tell him that man's salvation lies in belief in the Redemption, and that by improving himself by his own powers, without the aid of prayers, sacraments, and belief in the Redemption, man is guilty of sinful pride, and that for his salvation man must trust not to his own reason, but to the commands of the Church, and must do what she decrees.

It is terrible to think of the perversion of thought and feeling produced in the soul of a child or an ignorant adult by such teaching.

There were Christian customs: to have pity on a criminal or a wanderer, to give of one's last resources to a beggar, and to ask forgiveness of a man one has offended.

All this is now forgotten and discarded. It is now all replaced by learning by rote the catechism, the triune composition of the Trinity, prayers before lessons, and prayers for teachers and for the Tsar, etc. So, within my recollection, the people have grown ever religiously coarser.

One part—most of the women—remain as superstitious as they were six hundred years ago, but without that Christian spirit which formerly permeated their lives; the other part, which knows the catechism by heart, are absolute atheists. And all this is consciously brought about by the clergy.

“But that applies to Russia,” is what Western Europeans—Catholics and Protestants—will say. But I think that the same, if not worse, is happening in Catholicism, with its prohibition of the Gospels and its Notre-Dames; and in Protestantism, with its holy idleness on the Sabbath day, and its bibliolatry. I think, in one form or another, it is the same throughout the quasi-Christian world.

One may utter words that have no sense, but one cannot *believe* what has no sense.

The people of former ages who framed these dogmas, could believe in them, but you can no longer do so. If you say you have faith in them, you say so only because you use the word “faith” in one sense, while you apply it to another. One meaning of the word “faith” refers to a relation adopted by man towards God, which enables him to define the meaning of his whole life, and guides all his conscious actions. Another meaning of the word

“faith” is the credulous acceptance of assertions made by a certain person or persons.

The well-known preacher, Père Didon, in the introduction to his *Vie de Jésus-Christ*, announces that he believes, not in some allegorical sense but plainly, without explanations, that Christ, having risen, was carried up into the sky, and sits there at the right hand of his father.

An illiterate Samára peasant of my acquaintance, in reply to the question whether he believed in God, simply and firmly replied, as his priest told me: “No, sinner that I am, I don’t believe.” His disbelief in God the peasant explained by saying that one could not live as he was living if one believed in God: “one scolds, and grudges help to a beggar, and envies, and over-eats and drinks. Could one do such things if one believed in God?”

Père Didon affirms that he has faith both in God and in the ascension of Jesus, while the Samára peasant says he does not believe in God, since he does not obey His commandments.

Evidently Père Didon does not even know what faith is, and only says he believes: while the Samára peasant knows what faith is, and, though he says he does not believe in God, really believes in him in the very way that is true faith.

\* \* \*

I hear the usual reply: “What will become of men if they cease to believe the Church doctrines? Will things not be worse than they are now?”

What will happen if the people of Christendom cease to believe in Church doctrine? The result will be—that not the Hebrew legends alone but the religious wisdom of the whole world will become accessible and intelligible to them. People will grow up and develop with unperverted understandings and feelings. Having discarded a teaching accepted credulously, people will order their relation towards God reasonably, in conformity with their knowledge; and will recognise the moral obligations that flow from that relation.

“But will not the results be worse?”

If the Church doctrine is not true—how can it be worse for men not to have falsehood preached to them as truth, especially in a way so unfair as is now adopted for the purpose?

“But,” some people say, “the common folk are coarse and uneducated, and what we, educated people, do not require, may yet be useful and even indispensable, for the masses.”

If all men are made alike, then all must travel one and the same path from darkness to light, from ignorance to knowledge, from falsehood to truth. You have travelled that road, and have attained consciousness of the unreliability of the belief in which you were trained. By what right will you check others from making the same advance?

You say that though you do not need such food, it is needed by the masses. But no wise man undertakes to decide the physical food another must eat; how then can it be decided—and who can decide—what spiritual food the masses of the people must have?

The fact that you notice among the people a demand for this doctrine in no way proves that the demand ought to be supplied. There exists a demand for intoxicants and tobacco—and other yet worse demands. And the fact is that you yourselves, by complex methods of hypnotisation, evoke this very demand, by the existence of which you try to justify your own occupation. Only cease to evoke the demand, and it will not exist; for, as in your own case so with everyone else, there can be no demand for lies, but all men have moved and still move from darkness to light; and you who stand nearer to the light should try to make it accessible to others, and not to hide it from them.

“But,” I hear a last objection, “will the result not be worse if we—educated, moral men, who desire to do good to the people—abandon our posts because of the doubts that have arisen in our souls, and let our places be taken by coarse, immoral men, indifferent to the people’s good?”

Undoubtedly the abandonment of the clerical profession by the best men, will have the effect that the ecclesiastical business passing into coarse, immoral hands, will more and more disintegrate, and expose its own falsity and harmfulness. But the result will not be worse, for the disintegration of ecclesiastical establishments is now going on, and is one of the means by which people are being liberated. And, therefore, the quicker this emancipation is accomplished, by enlightened and good men abandoning the clerical profession, the better it will be. And so, the greater the number of enlightened and good men who leave the clerical profession, the better.

I know that many of you are encumbered with families, or are dependent on parents who require you to follow the course you have begun; I know how difficult it is to abandon a post that brings honor or wealth or even gives a competence and enables

you and your families to continue a life to which you are accustomed, and I know how painful it is to go against relatives one loves. But anything is better than to do what destroys your own soul and injures your fellow-men.

Therefore, the sooner and more definitely you repent of your sin and cease your activity, the better it will be not only for others, but for yourselves.

That is what I—*standing now on the brink of my grave*, and clearly seeing the chief source of human ills—wished to say to you; and to say not in order to expose or condemn you, but in order to co-operate in the emancipation of men from the terrible evil which the preaching of your doctrine produces, and at the same time to help you to rouse yourselves from the hypnotic sleep in which now you often fail to understand all the wickedness of your own actions.

May God, who sees your hearts, help you in the effort!

# THE PHILOSOPHY OF A MEMPHITE PRIEST.<sup>1</sup>

BY JAMES HENRY BREASTED.

THERE is in the British Museum,<sup>2</sup> a sadly damaged stone, which in the opinion of the present writer contains the oldest known formulation of a philosophical *Weltanschauung*.<sup>3</sup>

It is a rectangular slab of black granite,  $0,92 \times 1,375$  m, and the inscribed surface is considerably smaller, being  $0,688 \times 1,32$  m, thus occupying only the upper three quarters of the stone, as it lies upon the long edge. The inscription consists of two horizontal lines at the top and beneath these, sixty-one vertical lines. It has suffered a fourfold defacement: (1) the name of king Shabaka in the  $s_3$ - $R^f$  ring has been everywhere (three times) chiseled out; (2) the name of Set, as a typhonic god, has everywhere (at least thirteen times) been chiseled out<sup>4</sup>; (3) a deep rectangular hole

<sup>1</sup> Professor Breasted has discussed the significance of the inscription on the Memphite slab for the history of philosophy in an article that appeared in *The Monist*, Vol. XII., No. 3, under the title "The First Philosopher."

<sup>2</sup> No 135\*.

<sup>3</sup> It was early published by Sharpe (*Insc. I*, 36-38) but so badly as to be unusable. The first two lines were copied from Sharpe by Rougé and employed for historical purposes (*Mél. d'Arch. Eg.* I, pp. 12 and 20 ff.); Goodwin made a Latin translation from Sharpe's faulty text (*Mél. Eg.* 3rd. ser. I, 247) but since then, with the exception of a few phrases from Sharpe translated by Renouf (*Hilbert, Lectures* 1879, pp. 150 and 220), it has been entirely neglected, until it was again published a few weeks ago by Messrs. Bryant and Read (*PSBA. March*, 1901).

I had already made a copy of the monument for the Berlin dictionary, before I saw their copy; a comparison of their plate with mine will explain the necessity of another publication; for example, their plate numbers the lines backward, many of Sharpe's errors remain uncorrected, the lacunae have by no means been exhausted and there is no distinction made between the gaps made intentionally by the scribe, and those due to wear or mutilation. The authors deserve much credit for devoting themselves to such a task, amid the duties of business life, and that they have not fully appreciated its extreme difficulty, is quite pardonable. Their essay on the monument does them great credit. It therefore seemed imperative to immediately put as full a text as possible before students of Egyptian thought and religion. This unexpectedly early publication of my plate therefore makes it impossible to present with it the full study of the document, and especially of *cognate material*, both Egyptian and Greek, which I had contemplated. What I have to offer therefore is only an account of the stone itself, and a rapid sketch of the more important ideas of the remarkable inscription which it bears.

<sup>4</sup> Incidentally, this shows that the hostility toward Set must have begun after the eighth century B. C.

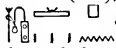



about  $0,12 \times 0,14$  m. has been chiseled in the centre of the stone, with rough channels some  $0,25$  m. to  $0,38$  m. in length, radiating from it; (4) the surface thus mutilated has been used as a nether millstone, the upper stone revolving about the central hole and crossing transversely the radiating channels, thus wearing off the surface of the stone and totally obliterating the inscription in a circle some  $0,78$  m. across, around the central hole, with the exception of a few signs near the edge of the hole. In the plate, the first three mutilations, all due to the chisel, are represented by lined shading; the incidental wear, due to time and the upper millstone, is represented by dotted shading. The scale of the plate is  $1:4$  and palæographically the commoner signs are only roughly correct; for the inscription is excessively time-worn and so faint that either a squeeze or a photograph was out of the question, and I had not the appliances for a rubbing. The plate was therefore drawn from a hand copy, and then corrected before the original. All the rarer and more important signs however were drawn from the original. The inscription is, palæographically an exceedingly beautiful one, and worthy of the best age. The signs are in general very much like those reproduced in modern hieroglyphic type. All lacunae without exception were carefully measured and it is to be noted that all gaps in the plate not shaded by lines or dots, are original and intentional on the part of the scribe. The signs are *very* faint, and in badly worn places, reading is excessively difficult, being a matter of repeated and long examination. I spent several days on the lacunae, but I have no doubt that with a better light than it is possible to get in the museum gallery, more could in places be gotten out of them.

The line at the top contains the full titulary of king *S<sub>3</sub>-b<sub>3</sub> k<sub>3</sub>*, reading both ways from the middle; and the second line is the record of the king's renewal of the monument as follows: "His majesty wrote this document anew, in the house of his father Ptah, etc., his majesty having discovered it, a work of the ancestors, being eaten of worms; it was not legible from beginning to end. Then [he] wrote [this document<sup>1</sup>] anew, more beautiful—than the one that was before (it), in order that his name might abide, and his monument be fixed in the house of his father, Ptah, etc., for all eternity, being a work of the Son of Re' [Shabaka], for his father Ptah, etc., in order that he might be given life eternally."


This record shows then, that our inscription is a copy by Shabaka of an older document on more perishable material; for the

<sup>1</sup> There is exactly room for this restoration, as at the beginning of the line.



king is particular not to call the older document a stela (*wd*), but refers to it simply as "this document or writing , " a term conveniently applicable alike to the new stela and the older wooden tablet, or whatever may have been the worm-eaten material of the older document. The fact that the latter had become "illegible from beginning to end," might cast suspicion upon the correctness and authenticity of the copy, but there are degrees of illegibility and the success of the renewal would indicate that the older document was not totally illegible, but only very difficult to read. There are evidences of such early loss however, like the omission of  at the head of l. 12*b*, and the gap in l. 61. But the regularity of the arrangement in ll. 3-7, and the continuity of the sense in ll. 13*a*-18*a*, show clearly that some gaps were intentional in the earlier original. In any case this superscription of itself proves that the remarkable ideas in our inscription are as old as the eighth century B. C., with strong presumption that they are older. The internal evidence that they are much older will be found below.


Of the sixty-one vertical lines under the above heading, only one third have survived entire, though scanty fragments of a few more are still legible. Under these circumstances one cannot determine at a glance, in which direction the lines should be read, for, as is well known, the general law that the animal-hieroglyphs shall all face toward the beginning of the inscription is sometimes violated in vertical line inscriptions. Only a careful examination of the ends and beginnings of contiguous lines can settle this question. We notice in l. 7 that its closing words are: "He judged Horus and Set;" now l. 8 begins: "He settled (?) their litigation," continuing with the appointment of Set as King of Upper and Horus as King of Lower Egypt. Looking in l. 8 at the mention of Set before Horus, preceding the mention of the two together in l. 9, we see clearly that ll. 10*a* and 10*b* headed by Set should precede l. 11*a* and 11*b* headed by Horus, and that both should precede l. 12*a* headed by both together. But it is to be noted that the horizontal lines divide the text into sections coherent in themselves; thus ll. 10*a* to 12*a* must be read together; ll. 10*b*-12*b* likewise; and similarly ll. 13*a*-18*a*; ll. 13*b*-18*b*, and ll. 13*c*-18*c*. The succession of ll. 13*c*-15*c* is very clear, as Messrs. Read and Bryant have noticed.<sup>1</sup>

<sup>1</sup> After l. 18*a*, *b*, etc. the succession is not easily demonstrated owing to the wear of the millstone in the middle, and the fact that the fragments at top and bottom do not always belong

Ll. 21<sup>b</sup> and 22 are joined thus:  22 and the same phrase *in the middle* of l. 64 shows that the junction is correct. Again at the other end of the inscription, the following phrases occupying the end of one line and the beginning of another, must clearly be connected:





As regards *a*, the conclusion is much reinforced by the phrase , "thought of the heart," *in the middle* of ll. 58 and 56. The connection between the end of l. 58 and the beginning of l. 59 is equally clear, but the peculiar arrangement of the last words of l. 58 compel reference to the plate. The end of l. 60 connects clearly with l. 61, where  is plainly a relative

clause belonging to  (end of 61), though the meaning is uncertain. At the beginning of l. 62 I am not sure of the meaning, but connection with the end of l. 61 is clearly possible. Finally l. 62 narrates the drowning of Osiris, while in l. 63 Isis and Nephthys pull him ashore (*spr. sn sw r t*, "they bring him to the land"), a clear sequence of events; while l. 64 proceeds with the events following his death, which have been begun in l. 63.

The direction in which the lines should be numbered is therefore certain, and we have again before us a text with the signs facing backward instead of as usual toward the beginning of the inscription, as in the southern pylon inscription of Hatshepsut,

together, owing to the intervening horizontal line, now largely lost. L. 18<sup>c</sup> probably joins l. 19; in any case l. 19 was not cut by the horizontal line as is shown by l. 62, which corresponds with

it at top and bottom; but ll. 20 and 21 were cut by it, as all the lines introduced by  are so cut, and furthermore the end of l. 20<sup>b</sup> is in continuation of l. 19 and *not* of 20<sup>a</sup>, as is shown by comparison with ll. 62-63. Ll. 22-23 were probably not so cut, for l. 21<sup>b</sup> joins 22 as shown above.

Ll. 25-28 were cut by the horizontal line, as shown by the remains of . The proper succession of lines 8-24 is also clear from their content, as is shown further on.

<sup>1</sup>The succession is here so patent that Messrs. Read and Bryant have inverted the order of these two lines in their translation, in order to accommodate them to their order, on the supposition that the *scribe* has inverted them.

the coronation inscription of Thutmose III. (both at Thebes) or the Dêr-el-Bahri texts of Hatshepsut. The fact that this peculiarity is so common in the eighteenth dynasty, together with the orthography and grammar of the inscription, which certainly cannot be later than the eighteenth dynasty, would indicate that our stela is an unaltered copy of a document at least as old as that period, while some points in orthography would indicate a much earlier date. Furthermore, it will be shown below that one of the chief ideas set forth in the document was current in the eighteenth dynasty; there are strong indications therefore, both in form, language, and content, that the inscription is to be dated in or *before* the beginning of the New Kingdom (about 1600 B. C.). Regarding the content of the document, let me repeat that what follows is a merely preliminary sketch to accompany the unexpectedly early publication of the text. I hope that a more elaborate study may follow, but at present I can only call attention to the most important of the remarkable ideas preserved to us in this ancient document, not attempting to treat more than incidentally its mythological content, nor to observe closely the order followed by the text. A consecutive translation will be found at the end. The stone once contained a complete exposition of the functions and qualities of Ptah, and it begins (l. 3) thus:

“This Ptah is he who is proclaimed under this great name.”


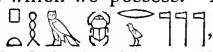

The word for “proclaim” or “publish” is , the only other occurrences of which are, so far as I know, in the coronation inscriptions of Hatshepsut, where it is used of the proclamation of her name as king. This is of course the meaning here also. Atum is his father (l. 6), “to whom the gods offered when he had judged Horus and Set.” After settling “their litigation, he set up Set as king of Upper Egypt in the Southland, from the place where he was born”; (cf. l. 10a) and Keb “set up Horus as king of Lower Egypt in the Northland, from the place where his father was drowned.” The dialogue accompanying these full lines now follows in the upper portions of the cut lines (10a-17a):


“Keb (to) Set, speech: ‘Hasten from the place wherein thou wast born.’

“Keb (to) Horus, speech: ‘Hasten from the place wherein thy father was drowned.’

“Keb (to) Horus and Set, speech: ‘I will judge you.’

“Keb (to) the ennead, speech: ‘I have assigned the inheritance to that heir, to the son of the first-born son.’”

It is clear that "that heir" is Horus, for the accompanying half lines (10*b*-12*b*), after affirming that "it is evil for the heart of Keb that the portion of Horus should (only) be equal to the portion of Set," then state in accordance with the dialogue: "Keb gives his inheritance to Horus, he being the son of the first-born son." The pre-eminence of Horus is again indicated by the obscure lines 13*b* to 18*b*, each beginning with , and it is clearly stated (ll. 13*c*, 14*c*, 15*c*): "Horus stands on the earth, he is the uniter of this land, proclaimed under the great name *T3-tnn-rsi-i'nb.f*, lord of eternity. The double crown flourishes on his head; he is Horus, appearing as king of Upper and Lower Egypt, Uniter of the Two Lands at the stronghold, at the place<sup>1</sup> where the Two Lands are united." A new subject is now introduced with the same mechanical arrangement as before, viz., first the narrative in full lines (18*c*-19) and then the dialogue in half lines (20-21), the narrative (18*c*-19) related the drowning of Osiris, with the subsequent dialogue and offices of Horus, Isis, and Nephthys.<sup>2</sup> This narrative is resumed and partially repeated at the end of our inscription (ll. 62-64). From 25-35 the text again took up the conflict of Horus and Set, and then practically everything is lost, to the end of 47. The mythological references in the foregoing of course suggest many parallels in other texts, but these we here intentionally pass by, for it is in the last 15 lines of the inscription that we find enumerated the essential functions of Ptah which make the document, to my mind, the most remarkable monument of Egyptian thought which we possess. In l. 48 we have a title, probably to be read: , the meaning of which is of course doubtful.<sup>3</sup> It is the title of a list of eight capacities or functions of Ptah, arranged in two fours. The upper four are nearly complete; of the lower four only traces remain. The Ptah-figures in the shrines are determinatives of the preceding designations of Ptah. The last of the upper four (l. 52*a*) reads: "Ptah, the great, is the heart and the tongue of the gods" (). This enigmatic utterance is, as we shall see, the text or theme of the

<sup>1</sup> This is undoubtedly a reference to , which first occurs in the Middle Kingdom.

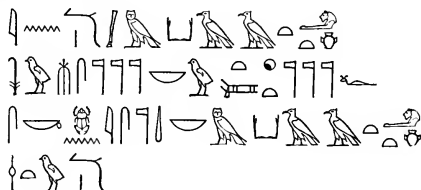
<sup>2</sup> The narrative continued through l. 22 at least, as a comparison with l. 64 shows.

<sup>3</sup> It may mean: "Ptah is the being of the gods," for as he is later shown to be their intelligence and their medium of expression, he might easily be called their very being; but this is of course very doubtful. Another possible rendering is: "Ptah is the forms of the gods," meaning that the other gods are only different forms of his.

development in the following lines, and we shall best understand what is meant by it if we first turn to the clear passages of these frequently obscure lines. Ll. 57 (end)-58 are very explicit; they state:



“He<sup>1</sup> is the maker of every work, of every handicraft, the doing of the hands, the going of the feet; the movement of every member is according to his command,<sup>2</sup> (viz.) the expression (lit. ‘word’) of the heart’s thought, that cometh forth from the tongue and doeth the totality of everything.” Here it is clearly stated that everything first exists in the mind as thought, of which the “heart” is the seat; this thought becomes real and objective by finding expression, and of this the tongue is the channel. “Heart” is thus by metonymy the concrete term for “mind,” while in the same way “tongue” is the concrete term for “word” or “command,” the *expression* of the thought. Thus, *mind* and the *expression* of its content are denoted by “heart” and “tongue.” The ancient thinker leaves us in no doubt about this, for he again explicitly states (ll. 56-57):






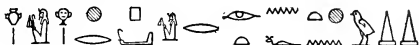
“It is the tongue which repeats the thought of the heart; it (the heart) is the former of all gods, Atum and his ennead; at the

<sup>1</sup> This pronoun may refer to “heart,” but as “heart” is identified with Ptah, this will make no difference in the conclusion.

<sup>2</sup> Or, “according as he commands the word of the heart’s thought, that cometh forth,” etc.


time when every divine word<sup>1</sup> even came into existence as a<sup>2</sup> thought of the heart which the tongue commanded."





It is always the heart (, or , cf. Hebrew לב), or the "body" (, lit. "belly," cf. Hebrew (ר)הנייב), which the Egyptian conceives as the seat of mind; cf. among many examples the words of Hatshepsut on her obelisk at Karnak (LD. III. 24d'):




"My heart led me to make for him two obelisks." Similarly over a vessel among the offerings to Amon made by Thutmose III. in the offering scene depicted on the wall of the annals at Karnak (Brugsch, Thes. 1187):<sup>3</sup>




"(Of) costly stone, which his majesty made according to the design of his own heart." These examples will suffice for "heart"; a convincing example for  "body," is offered below in another connection.

Ptah is, therefore, according to the affirmation of l. 52, the mind and speech of the gods. This statement, made in an age so remote, if understood metaphysically, is a remarkable, philosophical interpretation of Ptah's functions and place among the gods. Yet I am not inclined to credit the Egyptian of that age with any clear metaphysical conception of mind. Mind is nowhere in this text clearly distinguished from matter. Ptah is the seat and source of the initiative ideas, notions, and plans, which all mind, wherever found, entertains (see below). He is, to be sure, called the  "heart" or "mind" of the gods without qualification; and  is clearly explained as the seat and source of   "thought." Nevertheless when we examine the development of the idea, we

<sup>1</sup> As the Egyptian for hieroglyph is  "divine word," it is probable that it is used of words, whether written or not, in the above passage or the "body."

<sup>2</sup> Or, "by the thought of the heart and command of the tongue,"

<sup>3</sup> See my *Varta*, PSBA. April 1901. This example offers the usual spelling of *kḥ.t*; whereas our text regularly employs the character 



find that it is not immaterial *mind* pure and simple, but rather the material source of ideas with which Ptah is identified. This is clearly stated in the following (l. 54):



“(He is) the one who makes to—(?)<sup>2</sup> that which comes forth from every body (thought)<sup>3</sup>, and from every mouth (speech) of all gods, of all people, of all cattle, and of all reptiles, which live,<sup>4</sup> thinking and commanding everything that he wills.” Thought is frequently conceived as that which goes on in the “body,” as could be shown by many examples. The most convincing ones known to me are on the stela of Intef in the Louvre (C. 26, l. 15; it is the eighteenth dynasty):



“One who knows what is in the body before anything passes out over the lips.” Furthermore, this example puts “body” and “lips” in a parallelism precisely like “body” and “mouth” in our inscription. The lost causative verb at the beginning is difficult to supply, but the concluding phrase proves all we have averred: the initiative thought, and the executive command are in every creature, even animals (!), the product of the god’s will. This is again clear in a phrase already quoted (l. 58): “The movement of every member is according to his command.” It is important for the date of our document to notice that this is an idea already current in the eighteenth dynasty. The court herald Intef, after recounting his excellent services to the king, says:<sup>5</sup>

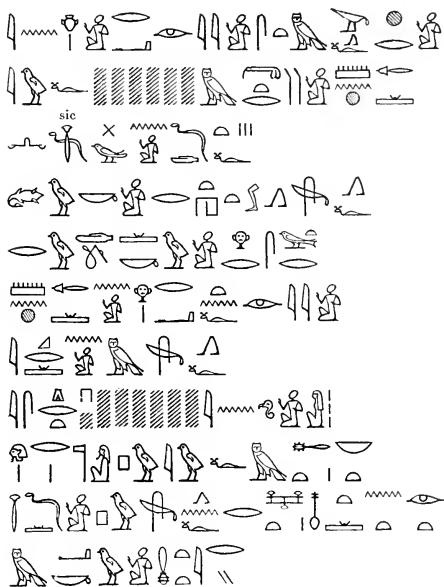
<sup>1</sup> The lower end of the  is perhaps visible after 

<sup>2</sup> Causative verb lost.

<sup>3</sup> *Wn m hnt* is an idiom for “come forth from.” <sup>4</sup> The participle agrees with the last noun.

<sup>5</sup> Louvre Stela C. 26, ll. 22-24. This stela, as was long since evident from the inscription, belongs to the eighteenth dynasty; Intef was an officer of Thutmose III., for Mr. Newberry has discovered his tomb at Thebes.





“It was my heart which caused that I should do them (his services) by its guidance of my affairs (?), it being . . . an excellent witness. I did not transgress its<sup>1</sup> speech, I feared to overstep its guidance; I prospered therefore exceedingly; I was distinguished by reason of that which it caused that I should do; I was excellent through its guidance. ‘Lo . . . . .,’ said the people, ‘it is an oracle<sup>2</sup> of the god, which is in every body; prosperous is he whom it hath guided to the propitious way of achievement.’ Behold, thus I was.”<sup>3</sup>

<sup>1</sup> The pronoun “it” (Egyptian “he”) refers throughout to “heart.”

<sup>2</sup> See my *New Chapter in the Life of Thutmose III.*, p. 22 (43).

<sup>3</sup> There seems to be a similar idea in the strange words of the long text in Pahlri's tomb:



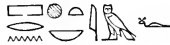
“Mayest thou spend eternity in gladness of heart, in the favor of the god who is in thee.” (Egypt. Exploration Fund 11th Mem., pl. IX, ll. 20-21). But it is a dead man to whom the words refer.

The universal prompting of the god is thus clearly recognised in the eighteenth dynasty. A man's heart is the seat of suggestion and guidance, and this *content* of his mind is "an oracle of the god which is in every body."<sup>1</sup> It is therefore particularly the *content* of the mind which is due to the god. But our priestly thinker goes even a step further than this, for he says (l. 54):







"The power of heart and tongue came into existence from him." The "power of the heart" probably does not mean here the capability of thinking; but, as the addition of tongue shows, it simply means that Ptah is the source of the power by which heart and tongue carry out the plans and ideas which he furnishes.

Of course, if Ptah is the suggester of every idea or plan, and at the same time furnishes the power to execute them, he is the author of all things, and this conclusion our document logically reaches (l. 58):



"Everything has come forth from him."<sup>3</sup> This universal claim is now explained in detail, particularly with reference to the other gods (see plate II. 58-60): "Everything has come forth from him, whether offering, or food, or (l. 59) divine oblation, or any good thing. . . . since he formed the gods, he made the towns, he equipped the nomes, he placed the gods in their adyta (l. 60), he made their offerings flourish, he equipped their adyta, he made likenesses of their bodies to the satisfaction of their hearts, then the gods entered into their bodies, of every wood, of every costly stone, of every metal (?), and every thing." Similarly (l. 56) as above quoted: "He is the former of all gods, of Atum (and) his ennead." Now as Atum is the traditional father and creator of gods, this view of Ptah as their creator must be reconciled to the old mythical tradition. Hence, we find preceding the above statements of Ptah's creating and equipping the gods a marvellous explanation of it, which leads up to it. This explanation

<sup>1</sup> "Heart" and body are here used interchangeably as indicated above; this is probably because  or  is conceived as being in  |

<sup>2</sup> The restoration of  is almost certain; for the sentence is really a relative clause: "by whose hand the power of heart and tongue came into existence," as is shown in the quotation below.

<sup>3</sup> Or, "from it" (the heart).

begins by acknowledging Atum as creator of the gods, saying (l. 55):







“His ennead is before him, being the teeth and the lips, the phallus and hands of Atum. . . . [For] the ennead of Atum came into existence from his phallus, and his fingers;<sup>1</sup> the ennead being indeed the teeth and the lips in his mouth, which proclaims the name of everything, from which *Ssw* and *Tfnwt* came forth. This ennead so created seems now to have taken the next step (l. 56): ‘The gods formed the sight of the eyes, the hearing of the ears, the smelling of the nose, that they might furnish (lit., send up) the desire of the heart.’ That is, these senses render to the heart that which it desires. For the heart is the guiding and commanding intelligence to which the senses are merely servants (ll. 55–56): ‘It (the heart)<sup>2</sup> is the one that causes every successful issue to come forth; it is the tongue which repeats the thought of the heart; it (the heart) was the former of all gods, of Atum and his ennead, when every divine word even came into existence through the thought of the heart which the tongue commanded.’ Now as Ptah has already been identified (l. 52a) as the ‘heart’ of the gods, he is therefore their creator; thus paradoxical as it seems, Ptah is the one who formed the very god that begat him<sup>3</sup> (Ptah). After this reconciliation our philosopher can proceed with unlimited claims for the ‘heart’ or ‘Ptah,’ and it is evident that the masc. pronoun from this point on refers to ‘heart,’ because ‘heart’ is ‘Ptah,’ the origin of everything. For even the works of men are primarily his; thus he is (l. 57): ‘The maker of every food offering and every oblation, by this word; the maker of that which is loved and that which is hated; he is the giver of life to him who bears peace, the giver of death to him who bears guilt.’”

Not satisfied with this development of the functions of Ptah, our Egyptian thinker must now elaborate the *theological* position of the god more fully still. We have already seen (l. 13) that Ptah is identified with Horus; he is now identified with Thoth (l. 59): “He is Thoth, the wise, greater is his strength than (that of) the gods; he united with Ptah, after he had made all things, every divine word; when he had formed the gods, had made the towns”

<sup>1</sup> This is undoubtedly a reference to the onanism of Atum.

<sup>2</sup> The example from the Intef-stela (Louvre C. 26) quoted above shows clearly that the “heart” may be thus referred to by a masc. pronoun.

<sup>3</sup> This identification of Ptah, with the “mind” of the god who begat him, cannot but remind one of the New Testament λόγος; e. g.: ‘Ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος; Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. Πάντα δι’ αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν John i. 1–3.

(etc., as above). But it has already been stated in the inscription (l. 54) that: "Horus came into existence through him, Thoth came into existence through him, through Ptah, from whom the power of the heart and the tongue came into existence." This is close to affirmation that Horus is  and Thoth is . A glance at the preceding line (53) in the plate, where  and  stand in parallelism with  and  render this conclusion certain. We might arrange a mechanical equation thus:


$$\begin{array}{l} \begin{array}{c} \square \\ \circ \\ \Delta \end{array} \begin{array}{c} \circ \\ \circ \\ \circ \end{array} \text{ "Ptah" } = \left\{ \begin{array}{l} \begin{array}{c} \text{heart} \\ \Delta \end{array} \text{ "heart" } = \begin{array}{c} \text{Horus} \\ \text{Horus} \end{array} \\ \begin{array}{c} \text{tongue} \\ \text{tongue} \end{array} \text{ "tongue" } = \begin{array}{c} \text{Thoth.} \\ \text{Thoth.} \end{array} \end{array} \right.$$

Apparently both Horus and Thoth are conceived as emanations of Atum, for the obscure half line (53) probably states:<sup>1</sup> "He that became heart and he that became tongue are an emanation of Atum . . . their *Ki's* being this heart and this tongue," meaning the heart and tongue which he has just identified with Ptah in the preceding line (52). The identification of Thoth with tongue coincides with what we know of him elsewhere as the god of speech and writing; but Horus as heart or mind is, as far as I know, entirely new.

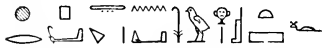
The text now (ll. 61-64) reverts to the Osiris myth, his drowning, the rescue of his body by Isis and Nephthys, its preparation for burial, his ascent to the gods, and his reception among them. Ptah is here brought in and left as Horus "in the presence of his father Osiris and the gods who are before him and behind him," with which words the inscription is concluded.

In estimating the above exposition of the main ideas of this stela, it must be remembered that these ideas are in a language little suited to the conveyance of philosophical notions; I have therefore tried to employ only the most unequivocal passages, leaving aside all the many passages of which several different, but all grammatically admissible versions might be made. It must be remembered also that the thinker using this language was as little skilled in such thought as his language was ill-suited to its expres-

<sup>1</sup>The only uncertainty is in the rendering of the preposition *m* (before "heart" and "tongue"), which is like the cognate preposition  $\text{ב}$  in Hebrew or  $\text{ب}$  in Arabic, being used to introduce either a predicate or an instrument. Is the *m* in this passage a  $\text{ب}$  instrumenti or a  $\text{ب}$  essentiæ? I have rendered it as the latter, introducing the predicate; but it is quite possible to render it as the former, introducing the instrument, thus: "He that came into existence by the heart, and he that came into existence by the tongue," etc.

sion. And finally it is to be noted that modern study of the language has given us but slight acquaintance with Egyptian of this kind. I have tried to express in English the thoughts of the Egyptian in all their crudity, as he thought and expressed them. That they thus exhibit numerous paradoxes is only in harmony with what we know is everywhere common in Egyptian religious thought, thus illustrating again what is almost an axiom in modern anthropology, that the mind of early man unconsciously and therefore without the slightest difficulty entertains numerous glaring paradoxes. But in spite of all this, we have here, at an astonishingly early date, a philosophical conception of the world which is to some extent valid even at the present day. It may be summed up thus: assuming matter, all things first exist ideally in mind; speech or its medium, the tongue, constitutes the channel, as it were, by which these ideas pass into the world of objective reality. In that world, the thought impulses of all living creatures are due to the same mind that created such creatures; hence all products of the thought of such creatures are primarily due to the all-pervasive mind, and only secondarily to the living creatures concerned. Their works therefore form no exception to the postulate above assumed that all things first exist ideally in the mind of the god. To interweave these philosophical conceptions with the existent Egyptian mythology and pantheon was not an easy task and has resulted in much inconsequence and contradiction. Of course the original Ptah had no more connection with such philosophical notions than had the early Greek gods with the later philosophical interpretation of their functions and relations by the post-Christian Greek thinkers, whose manner of thinking on this subject indeed forms an exact parallel to the interpretation of Ptah in our inscription. And just as, to the Greek mind, the philosophical interpretation of a god was suggested by his place or function in mythic story, so in our inscription. Ptah, as shown by a thousand references, was the god of the architect and craftsman. That this was his place in the earliest times is shown (among other proofs) most strikingly by the hoary title of his high-priest:  "great in the execution of handiwork." Ptah, therefore, from the earliest times was known as the patron of the craftsmen, to whom he furnished plans and designs. It was but a step further to make him the author of *all* thoughts and plans, and from the architect of the craftsman's works he became the architect of the world. Indeed, it seems to me clear that the mind of our Egyptian priest, little

used as it was to abstractions, gained his above philosophical conception of the world by thinking about Ptah. The workshop of the Memphite temple, which produced statues, utensils, and offerings for the temple service, expands into a world, and Ptah, its lord, grows into the master-workman of the universal workshop. This is clear from the fact that our inscription actually regards the world more as a vast temple workshop and domain, producing offerings and utensils for the gods, under the guidance of Ptah. Like some thinkers of the present day, our Egyptian priest cannot get away from his ecclesiastical point of view. It was a point of view the evidences for which are particularly plentiful in the eighteenth dynasty. To quote only two: Amenhotep IV. (Amarna Boundary Stela ll. 2-3)<sup>1</sup> calls himself:



“The one who brings the earth to him (the god) that placed him on his throne.” Similarly Thutmose III. says (Brugsch, Thes. 1283-1284):



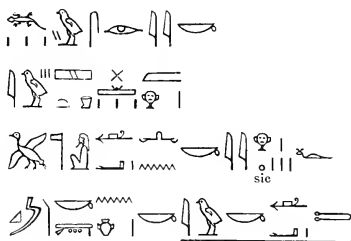
“I bring this land to the place where he (the god) is.” For king and priest alike the world is only a great domain of the god, but for the priest of Ptah it is not only his domain but also his workshop. And moving along this tangible line, our priest arrives finally at a great philosophical *Weltanschauung*.

I cannot forbear a short excursus here on what seems to me the real explanation of the most important religious movement in early Egypt, viz., that of Amenhotep IV. Continuing the above evidences of the Egyptian's attitude of mind toward the world, we see that even the temples symbolised this notion that the land was the god's domain, for the decorations represent the floor as the land and the roof as the sky, thus putting his domain into his house. Similarly all the king's victories and the list of his conquered towns are engraved on the temple walls; they are all the god's.<sup>2</sup> This view of things brings theological thinking into close and sensitive relationship with political conditions for the domain of the god so conceived is limited by the military and political power of the king. The god goes where Pharaoh's sword carries him. The advance of Pharaoh's boundary stelæ in Ethiopia and

<sup>1</sup> See also my *de Hymnis*, p. 32. See also speech of Ramses II. in the Kadesh-poem.

<sup>2</sup> It is hardly necessary to point out that the same view prevailed in Assyria.

Syria is the advance of the god's. Thutmose III. after his first campaign in Asia instantly gives three towns in the Lebanon to Amon, and enlarges the Theban temple of Amon. Now the theology of the time could not contemplate for 150 years the vast extension of the god's domain northward and southward without feeling its influence. Theological theory must inevitably extend the active government of the god to the limits of the domain whence he receives tribute. It can be no accident that we first find in Egypt the notion of a practically universal god, at the moment when he is receiving practically universal tribute from the world of that day. Furthermore, the *analogy* of the Pharaoh's power unquestionably operated powerfully with the Egyptian theologian at this time, as it had done in the past, furnishing him in tangible form the world-concept, the indispensable prerequisite to the notion of the world-god. Our Egyptian must see his *world* before he can see his *world-god*; that world conquered and organised and governed by the Pharaoh had now been before him for 150 years. Again, it is no accident therefore that the Egyptian's notion of a practically universal god arose at just this time, any more than is the rise of monotheism among the Hebrews accidental at a time when nations were being swallowed up in world-empires. Under Amenhotep VI. this newly extended government of the god is thus expressed:<sup>1</sup>



<sup>1</sup> From my own copy of the great hymn, made the season after I published a commentary upon it (*De Hymnis in Solem sub Rege Amenophide IV. conceptis*, Berlin, 1894, see p. 47) from Bouriant's copy (*Miss.*, I., pp. 2-5). I found out that the natives had hacked out about a third of it in just those places where Bouriant's copy is most faulty. We shall therefore always be obliged to depend upon Bouriant's inaccurate copy for a large part of this important monument, another illustration of the vital necessity of correct copying. The underlined passages are those now destroyed, for which we have only Bouriant. The character of this copy may be inferred from the following:



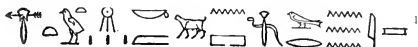
which corresponds to the second and third phrases above!



“How numerous are they which thou hast made, which are hidden before the face, O thou sole god, beside whom there is no other. Thou didst create the earth at thy desire, while thou wast alone: all people, (all) cattle large and small, all them that are on the ground, that go upon two (sic!) feet, those that are on high flying with their wings; the foreign lands: Syria and Kush, the land of Egypt. Thou settest every man into his place, thou makest their necessities; each one has his inheritance ( $\left(\begin{smallmatrix} \text{---} \\ \text{---} \end{smallmatrix}\right)$ ), his lifetime is computed.” Then follow the differentiation of the races in color and speech, the maintenance of Egypt by a Nile from  $\star \begin{smallmatrix} \triangle \\ \square \end{smallmatrix}$ , and that of the foreigners by  $\begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \end{smallmatrix}$  “a Nile from heaven,” all of which is too long for quotation. The particular point to be observed is this: Syria on the north, Kush on the south, and Egypt in the midst, are exactly the domain of the Pharaoh, and it is over this that the hymn now extends the government of the god. This in brief is the kernel of an article I had contemplated; but of course the bulk of the evidence is omitted, together with the discussion of the particular measures taken by Amenhotep IV., like the introduction of Aton, the change of capital, and the extermination of other gods; lest the excursus should become too long. I desired



to take up Amenhotep IV. here only with regard to the extent of his god's domain. This side of the question, however, compels me to present one further remark. While believing that Amenhotep IV.'s theology is mainly due to the influence of the *political* conditions around him; there is some evidence that contemplation of the *natural* world was also an influence, though a minor one, in leading him to so extend the domain of his god. Thus he says to his god:



“Thy rays are in the midst of the sea;” showing that he had not failed to note the obvious universal sway of the sun. But as far back as the old kingdom they had viewed the sun from Punt to the slopes of Lebanon, yet no Egyptian extended his god's government thither, till the time when the Pharaoh's government was so extended.

Returning now to our inscription, it seems to me that its content justifies three important conclusions: First, that the early Egyptian did much more and much better thinking on abstract subjects than we have hitherto believed, having formed a philosophical conception of the world of men and things, of which no people need be ashamed. Second, it is obvious that the above conception of the world forms quite a sufficient basis for suggesting the later notions of *νοῦς* and *λόγος*, hitherto supposed to have been introduced into Egypt from abroad at a much later date. Thus the Greek tradition of the origin of their philosophy in Egypt undoubtedly contains more of truth than has in recent years been conceded. Third, the habit, later so prevalent among the Greeks, of interpreting philosophically the functions and relations of the Egyptian gods, thus importing a profound significance which they originally never possessed, had already begun in Egypt, centuries before the earliest of the Greek philosophers was born; and it is not impossible that the Greek practice of so interpreting their own gods received its first impulse from Egypt.

#### TRANSLATION OF THE TEXT.

[The following translation contains all that is to be made out with certainty. A few obscure phrases are omitted, as well as the fragments around the left edge of the worn circle, which are too disconnected for

<sup>1</sup>From my own copy of the original (copy in *de Hymnis*, p. 39, is only from Bouriant).

*rendering. The first two lines contain the subscription as given above (p. 324), and the text itself begins with line 3].*

(3) This Ptah is he, who is proclaimed under this great name. (4) The Southland and the Northland are this Uniter, who appears as King of Lower Egypt. [(5) left blank]. (6) He that begat him is Atum, who formed the Nine Gods, (7) to whom the gods offered when he had judged Horus and Set. (8) He defended their litigation, in that he set up Set as King of Upper Egypt in the Southland, from the place where he was born, Sesu (?); whereas Keb, he set Horus as King of Lower Egypt in the Northland, from the place where his father was drowned; (9) at the division of the Two Lands. It is Horus and Set who stood on the ground (?); they joined the Two Lands at Enu (?); it is the boundary of the Two Lands.

(10a) Keb (to) Set, speech: "Hasten from the place, wherein thou wast born."

(11a) Keb (to) Horus, speech: "Hasten from the place wherein thy father was drowned."

(12a) Keb (to) Horus and Set, speech: "I will judge you."

(13a-17a) Keb (to) the gods: "I have assigned the inheritance to that heir, to the son of the first-born son."

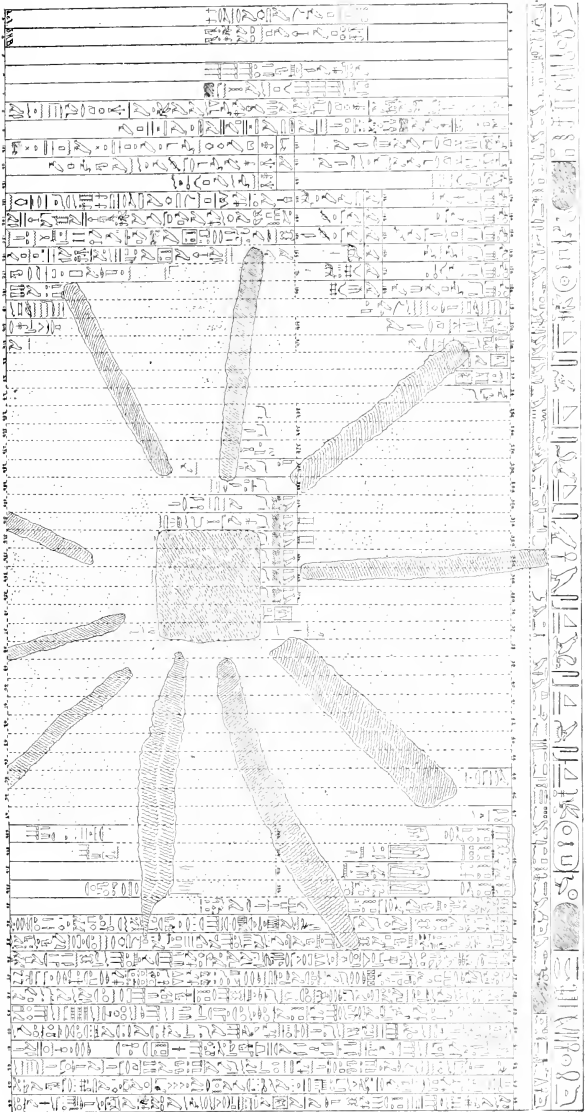
(10b) (To) Set the Southland! It is evil to the heart of Keb, that the portion of Horus should be (only) equal to the portion of Set.

(11b) (to) Horus the Northland! It is Keb, who gives his inheritance to Horus, he being the son (12b) of his first-born son.

(13c) Horus stands on the earth, he is the uniter of this land, proclaimed under the great name, "Totenen south of his wall," lord of eternity. (14c) The double crown flourishes on his head; he is Horus, appearing as King of Upper and Lower Egypt, Uniter of the Two Lands at the stronghold, at the place where the Two Lands are united. (15c) Now when the—(?) and the column were at the front of the house of Ptah, Horus and Set were united, joined, they became brothers, they no longer strove together. (16c) . . . united in the House of Ptah, in the place . . . wherein the Southland and the Northland join (?); it is this land. (Broken references to the Osiris-myth follow, and then comes the great central lacuna.)

(48) Ptah is the Being of the gods (??)

(49a) Ptah upon the Great Throne is . . . . .



(49b) . . . . . fashioner of the gods.

(50a) Ptah-Nun is the father of Atum.

(50b) . . . . . fashioner of the gods.

(51a) Ptah-Nekhabet is the mother who bore Atum.

(51b) . . . . .

(52a) Ptah the Great is the heart and the tongue of the gods.

(52b) . . . . . at the nose of Re every day.

(53) He that became heart, and he that became tongue are an emanation of Atum . . . their Ka's being this heart and this tongue.

(54) Horus came into existence through him, Thoth came into existence through him, through Ptah, from whom proceeded the power of the heart and the tongue . . . He is the one who makes to [lost causative verb] that which comes forth from every body (thought), and from every mouth (speech), of all gods, of all people, of all cattle, of all reptiles, which live, thinking and commanding [lit., "commanding the word of everything . . ."] everything that he wills.

(55) His Ennead is before him, being the teeth and the lips, the phallus and the hands of Atum . . . (For) the Ennead of Atum came into existence from his phallus and his fingers; the Ennead instead being the teeth and the lips in this mouth, which proclaims the name of everything; and from which Shu and Tefnut came forth.

(56) The gods fashioned the sight of the eyes, the hearing of the ears, and the smelling of the nose, that they might furnish the desire of the heart. It (the heart) is the one that bringeth forth every successful issue. It is the tongue which repeats the thought of the heart; it (the heart) is the fashioner of all gods, at the time when every divine word even came into existence by the thought (57) of the heart, and command of the tongue. It (the heart) is the maker of Ka's . . . the maker of every food-offering and every oblation, by this word, the maker of that which is loved and that which is hated; it is the giver of life to him who bears peace (the innocent), the giver of death to him who bears guilt. It (the heart) is the maker of all handiwork, and of every handicraft, the doing of the hands, the going of the feet; the movement of every member is according to its command (viz.,) the expression (lit. "word") of the heart's thought, that cometh forth from the tongue and doeth the totality of everything . . . Ptah-Totenen, he being the fashioner of the gods; everything has come forth from him, whether offering or food or (59) divine oblation, or any good thing.

He is Thoth, the Wise; greater is his strength than (that of)

the gods. He united with Ptah after he had made all things, every divine word; when he formed the gods, made the towns, equipped the nomes, placed the gods in their adyta, (60) made their offerings flourish, equipped their adyta, made likenesses of their bodies to the satisfaction of their hearts; then the gods entered into their bodies, of every wood, of every costly stone, of every metal (?) and everything that grows upon his . . . (?) (61) from which they come. It is he to whom all the gods sacrifice, their Ka's being united, associated with the Lord of the Two Lands. The divine storehouse of Totenen is the Great Seat attached to the heart of the gods who are in the house of Ptah, lord of life, lord . . . wherein the life of the Two Lands is made.

(62)<sup>1</sup>. . . Osiris, he was drowned in his water; Isis and Nephthys saw; when they beheld him, they were of service to him. Horus gave command to Isis and Nephthys in Dedu, that they should save Osiris, and that they should prevent that he drown. (63) They went around . . . (?), they brought him to the land, he entered his secret structure in . . . of the lords of eternity, at the footsteps of him who rises in the horizon upon the highways of Re in the great seat. (64) He associates with the court, he becomes a brother to the gods.

Totenen-Ptah, lord of years, he hath become Osiris in the land, in . . . on the north side of this land. His son Horus comes to him, appearing as King of Upper Egypt, appearing as King of Lower Egypt, in the presence of his father, Osiris and the gods, his ancestors, who are behind him.

<sup>1</sup>The *z* at the head of the line may be the negative as at the head of the duplicate line (19), so that we could render: "Osiris was *not* drowned in his water." The statements in ll. 8 and 11a, that he *was* drowned, would then probably indicate that he was merely nearly drowned.

## ORPHEUS.

BY THE EDITOR.

THE belief in immortality naturally originates by the conception of man's soul as his dream-body. When our bodies lie stiff and stark in sleep, we dream. The soul walks about and visits its usual haunts, and oh wonder! in dreams we meet also people that have died. Then the idea that the dead are not truly dead but have departed only to a distant country, becomes a cherished faith



ORPHEUS AMONG THE ANIMALS  
(After an ancient mosaic from Blanzey.)<sup>1</sup>

and man anxiously looks about for proofs. And proofs are forthcoming, for these dreams have only to be taken seriously to become a revelation of the immortality of the soul, or rather the reality of life after death.

But people want to know details and are anxious to be assured that the dead are comfortable, and so they long for evidences, and this demand is filled by tales such as the myth of Orpheus, the sweet singer, whose music is stronger than death.

<sup>1</sup> After Fleury, *Antiqu. et mon. du départ de l'Aisne*, 2, 1878, p. 20.

Since the Orphic mysteries were kept secret, our knowledge of them is limited, and many details of the legend that underlies their ceremonies are unclear and even contradictory. But we know that Orpheus whose lyre tamed the wild beasts and could



ORPHEUS PLAYING THE LYRE.<sup>1</sup>

even cause stones to arrange themselves harmoniously to build up houses, lost his beloved wife Eurydice. Overwhelmed with grief, he followed her to Hades, and there he sang so sweetly that the



ORPHEUS ENCHANTING THE ANIMALS.  
(Ancient relief.)<sup>2</sup>

grim king of death allowed Eurydice to follow her husband to the world of the living, on the condition that on their way up Orpheus should not look back. But Orpheus was so full of longing for his

<sup>1</sup> *Mon. Inst.*, VIII., 43, 1.

<sup>2</sup> Venuti, *Monumenta Matthaiana*, 3, 177<sup>8</sup>, 37, 2.

wife that he turned round, and there he beheld her as beautiful as she ever had been in life, but then at once she vanished from his sight. (See frontispiece.)

The comfort which this legend gave to the Greek mind is comprised in the doctrine of the descent into the realm of Hades, *κατά-*



THE ORPHEUS FRESCO OF POMPEII.<sup>1</sup>

*βασις εἰς Ἅιδου.* The Orphic mysteries were celebrated (as in fact all mysteries, especially the Eleusinian festival) to assure man of the truth of the belief in a life after death.

Other legends tell that Orpheus was torn to pieces, and his

<sup>1</sup> After Presuhn, *Ausgrab. von Pomp.*, 3, 6.





ORPHEUS SLAIN BY THE WOMEN OF THRACE.<sup>1</sup>  
(From an ancient vase.)



ORPHEUS AMONG THE THRACIANS.

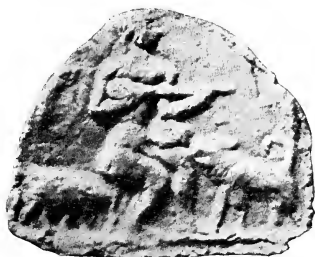
Ancient vase from Gela.<sup>2</sup> The expression of the singer as well as his audience betrays a remarkable faculty of observation.

<sup>1</sup> Gerhard, *Trinkschalen und Gefässe*, pl. 1.

<sup>2</sup> Berl. Programm zum Winkelmannsfeste der archaol. Ges. zu Berlin, II.

flesh was devoured by women enamored with his beauty and his art, which indicates that the original Orpheus must have been a deity of vegetation, like Tammuz or Adonis, who dies and is resurrected. His death is commemorated with lamentations, and his reawakening to life is the feast of great rejoicing, a pagan Easter.

How deeply the cult of Orpheus was rooted in the hearts of the ancients appears from the fact that when Christian iconoclasm broke the statues of the gods, the name of Orpheus was not proscribed with Zeus and Hera, and his figure was deemed worthy to serve as the picture of Christ. The oldest pictures of Jesus represent him as Orpheus with the lyre, and the identification of Orpheus and Christ is not purely accidental, for both types point back to the more ancient conception of a saviour who descends to Hell and proves his power over the king of death.



CLAY TABLET OF NIPPUR.<sup>1</sup>



COIN OF ANTONINUS PIUS.<sup>2</sup>

The cult of Orpheus must be very old, and we may have to look for his prototype in ancient Babylon. It is not impossible that Orpheus is but another name of Tammuz or some other deity of resurrection. Hilprecht discovered a clay-relief in the temple-school at Nippur representing a lute player surrounded by animals. The attitude of this ancient charmer of beasts is quite similar to the later Greek and Christian pictures of Orpheus.

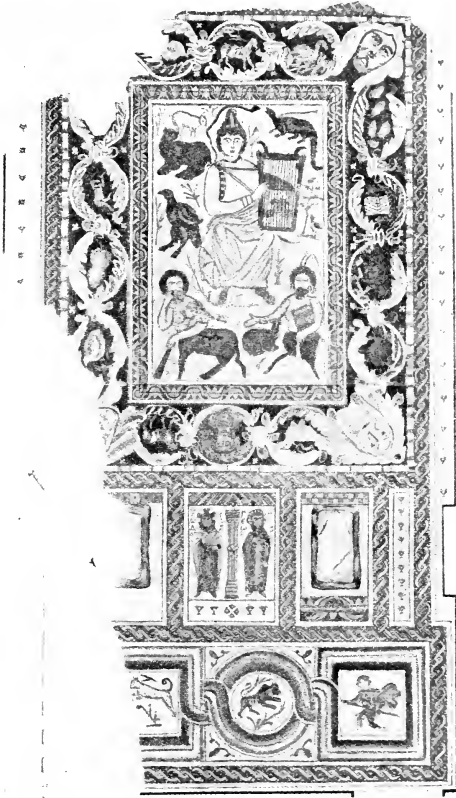
Legends of this kind are so deeply rooted in the natural longings of man's soul that they may have originated independently at a certain stage of man's mental evolution at various places and among different nationalities. Dr. J. W. Hudson of the Marshall Field Museum, Chicago, recently discovered in his wanderings among the North American Indians of the San Joaquin Basin a myth which bears some remarkable resemblances to the stories of

<sup>1</sup>From Hilprecht, *Die Ausgrabungen im Bel-Tempel zu Nippur*, p. 60.

<sup>2</sup>From Louisa Twining's *Symbols and Emblems of Early and Medieval Christian Art*.

the Greek Orpheus so far as we know them. His report, quoted from the *Journal of American Folklore*, reads as follows:

"From the Sacramento River in mid California there stretches southward a wide level plain some three hundred miles in length, which is walled in on three

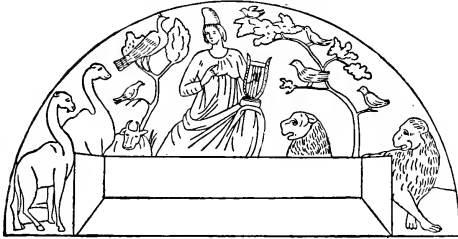


ORPHEUS MOSAIC OF JERUSALEM.<sup>1</sup>

sides by the Sierras and Coast Range Mountains. This territory of some 20,000 square miles was once entirely held by two linguistic stocks of Indians: the Mari-

<sup>1</sup> Reproduction from the *Report to the Palestine Exploration Fund*, July, 1901. This mosaic is situated 600 feet north of the present city wall, west of the Damascus gate. It was accidentally

posans on the south occupied Tulare Basin, while the Moquelumnians to the north covered the San Joaquin Plains and extended northward almost around San Francisco Bay. There is evidence that the numerical strength of each family was in proportion to the extent of their territories, thus presuming that the mentalities of these two peoples were far more widely disseminated than any others of aboriginal California. The paltry remnants of this multitude are now scattered along the western slopes of the Sierra Mountains, and in each settlement I found one or more ancient representative of tribes otherwise extinct, each of whom, in their several tongues and dialects, repeated with singular consistency the following

CHRIST AS ORPHEUS.<sup>1</sup>CHRIST AS ORPHEUS.<sup>1</sup>

myth. This version is from a Mariposan native of the south fork of the Tule River :

"Once a man lived with his wife up the cañon. She was a handsome woman and he loved her much. One time they quarrelled and she died from his beating.

discovered by the proprietor of the ground while digging for a cistern. The mosaic is laid out in various colors, and represents Orpheus, and below him Pan and a centaur, surrounded with a fine frame, around which is a kind of twisted ornament of branches and wreaths enclosing various figures with their faces directed to Orpheus; then comes again an outer frame. Beneath are three other frames, one in the middle containing two women, with an inscription in Greek letters around them, "Theodosia" and "Georgia." The frames to the right and left contain simply a plain, flat surface. The whole is between ten and twelve feet long. The Dominican brethren made a colored copy of the mosaic on a large scale, and photographs were taken from the original, whereupon the owner had it covered up with earth.

<sup>1</sup>After paintings in the cemetery of St. Calixtus in the Catacombs of Rome; from Louisa Twining's *Symbols and Emblems of Early and Mediæval Christian Art*.

He was sorry and cried aloud. He found no comfort. He ate nothing and lay down beside her grave. He lay there continually for three days and three nights fasting. During the fourth night he was crying for her to come back to him. As the great star stood overhead, he felt the ground tremble and saw the earth moving on her grave. The clouds rolled back, and she arose and stood brushing from herself every speck of dust until she was clean. He stared, but was silent (a man dies instantly when speaking to a ghost). She started away. She went swiftly down toward Toxil (the point of sunset), and he ran after her weeping. She often turned and warned him back, declaring that she was bound for the Tib'-ik-nitc, the home of the dead. He still pursued her for four days and four nights when they reached To-lit, a great roaring water. She mounted a bridge, slender and fragile like a spider's web, and began to cross over. He cried aloud with beseeching gestures. She turned. She pitied him. She stretched a hand toward him, and he felt strong and comforted. He sprang upon the bridge, but she would not suffer his touch. They crossed on Tcé-laul in this manner. Tcé-laul is long, very long, but the spirits of the good cross it easily; the bad fall off and turn into *e'pis* (pike fish), who must swim back to feed the living. The man saw a great land, a rich land, a warm, fruitful land, and people from all the world. He saw all kinds of different peoples, and they lived peaceably together, for there was plenty for all. The woman told him to observe closely; for he must return and tell all to his people before he died on the fourth day. He did so. She took him back across Tcé-laul and he ran home. He told all to his kin people and died on the fourth day as predicted."

Dr. Hudson adds that the translation follows the original very closely, only omitting repetitions which the Indians introduce whenever they emphasise a point. He publishes in the same article another version of the same story, which he takes from a Mariposan account given him in Madera County by a member of the Teuktcān-si tribe, and he adds:

"A very intelligent Indian living on the Merced River below Yosemite Valley sums up the opinions of his people in the following observation: 'When an Indian dies his spirit goes on, on, on, to O-lo-win (pointing westward). That is a big place, and a long, long ways off, and no live man can go to that place. Only the dead peoples. When a man is dead four days, his spirit gets loose and packs up everything and comes up and lights right out this way (pointing). No kind of hill can stop it. It stays around here four days and watches its chance to get away from the Devil. The Devil keeps it corralled, but we all pray and the spirit gets away all right. We pray to God. I don't know where he is. May be above somewhere. The spirit moves along night and day. It knows the road all right; for it has been that way before. We don't know when, but we all say that we all of us come from there. Even our little children know that trail. Yes, there is water, plenty of waters, big, this way (the arms are whirled in every direction). No, there is no boat about it. A bridge, a fine fragile long bridge, more than a mile, may be a hundred miles, a thousand miles long. The soul takes everything along. Now, since we bury everything, I don't know about it. If the soul should drop off that bridge into the water, it turns at once to ho-lo-mai (pike fish) and swims off. I never saw the ocean. That is the place we get our shells. That is not O-lo-win; for O-lo-win is land, plenty, big, fine, green, warm place, plenty game and seeds and fish. You call that He-win (heaven). That is the place.'"

The best known classical example is Homer's description of the shade of Patroclus who appears to Achilles in a dream, requesting of him the performance of the funeral rite. We read :<sup>1</sup>

Then came the soul of his friend,  
 Of the poor, much lamented Patroclus,  
 Perfectly like unto him  
 In beauty of eyes and in stature,  
 Also in voice ; being clad  
 In exactly the same kind of garments.  
 Taking his stand at the head of the couch,  
 He addressed him as follows :  
 " Sleepest thou here, forgetful of me,  
 My dearest Achilles?  
 Never in life neglectedst thou me,  
 But death now has seized me.  
 Grant me, my funeral friend,  
 That the gates I may enter of Hades.  
 Lest any longer the souls,  
 The pale forms, of all those that are sleeping  
 Hinder my crossing the stream  
 And prevent me from joining their party.  
 Lest I must wander alone  
 There around the grand portals of Hades.  
 Give me thy hand, I beseech thee,  
 For never again shall I visit<sup>2</sup>  
 Thee from the realm of the dead,  
 As soon as the flame has consumed me.  
 Never, alas! since I'm taken away,  
 Shall we friendly in counsel,  
 Living, be seated together ;  
 For fate prematurely has taken  
 Me in the prime of my life,  
 The stern fate that at birth is allotted."

Achilles promises the shade's request and asks for a last embrace ; but in vain. Homer continues :

While he thus spoke, he extended  
 His arms in loving desire,  
 Failing to hold the dear soul,  
 Which downward, like vapor dissolving,  
 Faded away with a scream,<sup>3</sup>  
 But Achilles awoke in amazement,  
 Clapping together his hands ;

<sup>1</sup> This translation, specially made by the writer for the present occasion, preserves the meter of the original. For the sake of rendering the heroic hexameter more easy to the reader not accustomed to classic versification, we break each line at one of its cæsuras.

<sup>2</sup> *νίσσομαι*. Originally the word means "to sail," or "to travel on a ship," but is used in the sense of visiting. We might here translate "haunt."

<sup>3</sup> *τετραγγυία*, denoting a weird, wailing cry of animals or birds, a doleful scream or screech, or gibbering shout.

And wailing exclaimed he in sadness :  
 " Truly, t'is strange that the soul and its form,<sup>1</sup>  
 In the mansions of Hades,  
 Somehow<sup>2</sup> persisteth,  
 Albeit sensation<sup>3</sup> is utterly lacking.  
 All through the night stood the soul  
 Of my hapless companion Patroclos  
 Near me with yearning desire,  
 Lamenting and wailing. It told me  
 What I should do ;  
 And it likened the living in marvellous semblance."

The famous German ballad "Leonore" by Bürger belongs to the same category. Although quite modern in tone and spirit, it reflects the beliefs of the lower strata of present society, viz., the fever dreams of a private soldier's bride, representing her conceptions of the dead, and is quite in line with this same kind of folklore tales, which may generally be classed under the common heading of Orpheus literature.

Orpheus is a Thracian according to the Greek legend, which indicates that originally he was not a Greek deity, and we find indeed legends of the same character among the North-European nations, which have crystallised into the story of the Pied Piper of Hamelin, described by Mr. S. Baring Gould in *Curious Myths of the Middle Ages* as follows :

"Hamelin town was infested with rats, in the year 1284. In their houses the people had no peace from them ; rats disturbed them by night and worried them by day. One day, there came a man into the town, most quaintly attired in parti-colored suit. Bunting the man was called, after his dress. None knew whence he came, or who he was. He announced himself to be a rat-catcher, and offered for a certain sum of money to rid the place of the vermin. The townsmen agreed to this proposal, and promised him the sum demanded. Thereupon the man drew forth a pipe and piped. No sooner were the townfolk released from their torment than they repented of their bargain, and . . . they refused to pay the stipulated remuneration. At this the piper waxed wroth, and vowed vengeance. On the 29th June, the feast of SS. Peter and Paul, the mysterious piper reappeared in Hamelin town. (He) led the way down the street, the children all following, whilst the Hamelin people stood aghast, not knowing what step to take, or what would be the result of this weird piping. He led them from the town towards a hill rising above the Weser. (One lame lad) alone was left ; and in after years he was sad . . . Fathers and mothers rushed to the east gate, but when they came to the mountain, called Koppenberg, into which the train of children had disappeared, nothing was observable except a small hollow, where the sorcerer and their little ones had entered."

Mr. S. E. Winbolt, in his introduction to Browning's poem treating of this legend, makes the following comments :

<sup>1</sup> ψυχή και εἶδωλον.

<sup>2</sup> τίς as something.

<sup>3</sup> φρένες.

“The first thing that strikes us about this story is that, dealing as it does with the enchanting power of music, it has many parallels, more or less close, in many languages and among many peoples, both ancient and modern. Perhaps the legend which most resembles this is one the scene of which is laid in the town of Lorch. Here it is said, in three successive years, a hermit charmed away a plague of ants, a charcoal-burner a first plague of crickets, and an old man of the mountain a second. Each of these piped, but was refused his promised reward; whereupon the first charmed away the pigs, the second the sheep, and the third the children. The legend occurs, with slight variations, in the Icelandic sagas, and in the fairy-tales



ORPHEUS AND CHRIST.

Fresco on a ceiling in the Catacombs.

of southern Ireland. If we think of the Greek mythology, we at once remember how Orpheus with his lute allured birds and beasts and made herbs and trees to grow. The lyre-god Apollo was called *Smintheus* (*sminthos*, mouse), because he delivered Phrygia from a plague of mice. The wandering hero Ulysses, tied to the mast, hears the magic lay of the Sirens, and longs to get free so as to rush into their arms and perish. Instances might easily be multiplied. The stories exist; how are we to explain them? It is most probable that, like many another myth, this had its origin in the keen observation and worship of natural forces which characterised primitive man. Thus the wind sighing through the trees was per-



sonified and represented as drawing after him with his music the souls of the dead, but the wind making the boughs to wave and the grass to quiver was represented as a piper setting all nature dancing."

Considering the associations which the belief in a visit to the realm of death played in the imagination of the Græco-Roman people, we can understand that the early Church laid much stress upon the doctrine of Christ's descent to hell, an event which is minutely described in the New Testament Apocrypha.

In the Catacombs we find representations of Orpheus with the lyre side by side with Christ's resurrection of Lazarus and other stories symbolising the doctrine of immortality. The ancient Orpheus had changed into Christ, and so to the Græco-Roman Christians the picture of Orpheus meant Christ, for both signify the conquest of death and a hope of immortality.



CHRIST AS ORPHEUS.  
Painting in the Catacombs.

It faded from the memory of mankind only after the rise of the Copernican world-conception, when the idea of hell as a locality began to be superseded by allegorical interpretations and when purer views of immortality began to assert themselves.

<sup>1</sup>After F. X. Kraus.

## THE MYSTERIES OF ISIS AND OSIRIS.

BY HENRY RIDGELY EVANS.

[CONCLUDED FROM "THE OPEN COURT" OF MAY, 1903.]

### III.

ACCORDING to Renouf there was no "esoteric doctrine known to the scribes and priests alone, as distinct from the popular belief." If this be so, the well-formulated opinion among ancient writers—Grecian and Roman—that the Mysteries were designed to teach higher truths to the initiates, unknown to the masses, must be abandoned.

I cannot accept this negative conclusion. Rawlinson says (*Ancient Egypt*, p. 437): "The Egyptians, we are assured, had 'Mysteries'; and it was of the essence of Mysteries, in the Greek and Roman sense of the word, to distinguish between the outer husk of a religion and its inner kernel, the shell of myth and legend and allegorical fable with which it was surrounded, and the real essential doctrine or teaching which that shell contained and concealed. Initiation into the Mysteries conveyed to those who received it an explanation of rites, an interpretation of myths and legends, which gave them quite a different character from that which they bore to the uninitiated."

The Mysteries, even in the period of Egyptian decadence, undoubtedly taught the initiates many profound truths,—the idea of the one God, even though that idea was conveyed in a pantheistic form. The lowest kind of pantheism is still a recognition of the immanence and unity of Deity. To a believer in polytheism this revelation must have come as a sublime awakening. The next highest and most logical step was to predicate the transcendency of Deity. But this latter knowledge was lost to the Egyptians of later times, if Renouf's theories are correct. The consensus of opinion of the Greek writers on the subject of the Mysteries was that to be initiated into the Mysteries of Isis and Osiris of Egypt

was to be regenerated,—to be put in possession of divine truths concerning the soul, and the soul's eternal progress in worlds to come.

But why this secrecy about fundamental truths necessary to the salvation of all men? Selfishness on the part of a privileged hierarchy is one answer. Another is that the government of Egypt was based on the theocratic idea; to have suddenly undeceived the ignorant masses would have been to destroy civilisation, such as it then existed. Owing to this fact, perhaps, there was one doctrine for the philosopher (*esoteric*, or hidden); another for the multitude (*exoteric*, external). Religion was a state affair, and he who openly attacked the popular mythology undermined the social system. Socrates lost his life in the attempt to subvert sacerdotalism in favor of a simpler and more spiritual faith. The great mass of men were not prepared to receive philosophic truths. You do not give meat to babes. The more exalted doctrines were reserved for the cultured few, those morally and spiritually fitted to receive them.

#### IV.

The Mysteries of Isis and Osiris were regarded with awe and wonder by the ancient world. Philosophers came from distant lands to receive arcane instruction at the hands of the hierophants of Egypt. When we consider the fact that all knowledge worth knowing at that early period of history was in the hands of the pagan hierarchy, the interest manifested in the Mysteries of the temples is easily appreciated. The initiates doubtless received instruction in the exact sciences as well as the sacred doctrine. The facts of astronomy, medicine, morals, and religion were imparted to the initiates. Long preparation was necessary before a candidate was admitted to the greater Mysteries. He underwent a most rigid and exacting novitiate. The penalty of divulging any part of the esoteric doctrine was death.

The reason for this is not difficult to divine. The pagan priesthood assumed the power of working miracles, of foretelling future events, etc. They were enabled to rule over the masses by keeping them in ignorance of the secrets of nature. Says an interesting writer: "The science in which the Egyptian priesthood were most proficient, and which they most jealously guarded, was that of astronomy. The people worshipped the sun, moon, and stars as gods, and a knowledge of their true nature would have at once put an end to the influence of the priests, who were believed by the

ignorant and superstitious crowd to be able to withhold or dispense by prayers, invocations and sacrifices, the divine favor. . . . By a knowledge of astronomy the priests were able to calculate and predict eclipses of the sun and moon, events beheld with superstitious awe and fear by the multitude. . . . Of course, a knowledge of astronomy diffused among the people would have been fatal to the occult pretensions of the hierarchy. The facts of astronomy were therefore, for these reasons, most carefully hidden from the common people, and the priesthood only communicated them to each other, veiled in allegorical fables, the key to which was disclosed to him only who had taken the highest degrees of the Mysteries, and given the most convincing proofs of his fidelity and zeal."

Pythagoras, the Grecian philosopher and mathematician, is said to have been initiated into the Mysteries of Egypt (Porphyr. de Vita Pythag.), his life being exposed to great danger. Says Wilkinson (*Ancient Egyptians*, Vol. III., pp. 391-392):. . . . "The reluctance of the Egyptians, particularly in the time of the Pharaohs, to admit strangers to these holy secrets probably rendered his trial more severe even than that to which the Egyptians themselves were subjected; and it appears that notwithstanding the earnest request made by Polycrates to Amasis to obtain this favor for the philosopher, many difficulties were thrown in the way by the priests on his arrival in Egypt. Those of Heliopolis, to whom he first presented the letters given him by Amasis, referred him to the college of Memphis, under the pretext of their seniority; and these again, on the same plea, recommended him to the priests of Thebes. Respect for the king forbade them to give a direct refusal; but they hoped, says Porphyry, to alarm him by representing the arduous task he had to perform, and the repugnance of the previous ceremonies to the feelings of the Greeks. It was not, therefore, without surprise that they beheld his willingness to submit to the trials they proposed; for though many foreigners were, in after-times, admitted to the Mysteries of Egypt, few had then obtained the indulgence, except Thales and Eumolpus. This prejudice of the Egyptians against the Greeks is perfectly consistent with the statement of Herodotus, and is shown by other writers to have continued even after the accession of the Ptolemies and the Roman conquest."

Says Gould in his *History of Freemasonry*: "Of the ceremonies performed at the initiation into the Egyptian Mysteries, we must ever remain ignorant, and Sir Gardner Wilkinson expressly states 'that our only means of forming any opinions respecting them are

to be derived from our imperfect acquaintance with those of Greece, which were doubtless imitative of the rites practised in Egypt.'"<sup>1</sup>

An imaginative account of the ceremonies of the Mysteries of Isis is to be found in Thomas Moore's beautiful story, "The Epicurean," in which the ordeals by *fire*, *water*, and *air*, the three great elements of the universe, are described with thrilling effect. It is generally conceded, however, that a dramatic representation of the myth of Isis and Osiris was represented in the degrees. Isis and Osiris were universally worshipped by the Egyptians. Herodotus says: "The Egyptians do not all worship the same gods, excepting Isis and Osiris." "The allegorical history of Osiris," remarks Gould, "the Egyptians deemed the most solemn mystery of their religion. Herodotus always mentions it with great caution. It was the record of the misfortunes which had happened to one whose name he never ventures to utter; and his cautious behavior with regard to everything connected with Osiris shows that he had been initiated into the Mysteries, and was fearful of divulging any of the secrets he had solemnly bound himself to keep."

The author of the article on "Egypt" (*Encyclopædia Britannica*) says: "Osiris is essentially the good principle: hence his name Unnefer, the good being, rather than the revealer of good (Maspero, *Histoire Ancienne*, 38). Like Ra, he is the creator, and like man, in perpetual warfare with evil. His brother, or son, Typhon, Seth (Set), is his opponent. They are light and darkness, physical good and evil, the Nile and the desert, Egypt and the foreign land. Osiris is certainly moral good. Seth is to a certain extent moral evil. Throughout the *Ritual* they are in conflict for right and wrong, for the welfare and destruction of the human soul. In chapter xvii., which was preserved intact from a remote age, this conflict appears. Seth is, however, not there distinctly named as the opponent of Osiris, except in the glosses, which may be as old or (like the case of the Mishna and the Gemara) older than the text and once in the text he appears as joining with Horus his adversary in accomplishing the final condition of the deceased who had reached the abode of happiness (verse 35); and on the other hand, one gloss explains the executioner of souls to be Seth, but otherwise Horus, the elder, brother of Osiris, who is but a variation of the younger Horus (verse 33). Yet the opposition of Osiris and Seth is a perpetual combat. Osiris is vanquished. He is cut in pieces and submerged in the water. Watched by his sister, Isis, his consort and Nephthys the consort of Seth, he revives.

<sup>1</sup> Wilkinson, *Manners and Customs of the Ancient Egyptians*, 1878, Vol. III., pp. 380, 387.

Horus His son avenges him, and with the aid of Thoth, or reason, he destroys the power of Seth, but does not annihilate him. The myth is a picture of the daily life of the sun, combating darkness yet at last succumbing to it, to appear again in renewed splendor as the young Horus or solar god triumphs over Seth. It is also a picture of human life, its perpetual conflict and final seeming destruction, to be restored in the youth of a brighter existence. In this view suffering is not wholly evil, but has its beneficent aspect in the accomplishment of final good. There are two ways of explaining the origin of this myth: either we may regard Osiris as the sun of the night, and so the protector of those who pass away into the realm of shades, or we may suppose that once taken as the type and ruler of mankind in the after state, the hidden sun was naturally chosen to represent him, the sun being with the Egyptians the source and governor of all life. Those who make the solar idea the first form of the myth have to explain its specially human aspect, and particularly why we see no such aspect in any deep sense in the case of Atum the sun of the night in the group of solar divinities.

“It will be seen how such a story took hold of the affections of the Egyptians. Osiris was the type of humanity, its struggles, its sufferings, its temporary defeat, and its final victory. The living, and still more the dead, were identified with him. Under his name, without distinction of sex, they passed into the hidden place (Amenti), the divine world below (Ker-neter), to be protected by him in their conflict with Seth and his genii, and to have their final state determined by him as their judge. It was to Osiris that the prayers and offerings for the dead were made, and all sepulchral inscriptions, except those of the oldest period, are directly addressed to him. As Isis is a form of the female principle, Osiris, the sun and the Nile, was considered in one phase to be the male principle.”

The cult of the sacred bull Apis was connected with the worship of Osiris. “It is very characteristic of the Egyptian religion that the reverence for Osiris should have taken this grossly material form.”

Bunson (*Egypt's Place in Universal History*, 1st ed., Vol. I., p. 437) writes: “The astronomical and physical elements are too obvious to be mistaken. Osiris and Isis are the Nile and Egypt. The myth of Osiris typifies the solar year—the power of Osiris is the sun in the lower hemisphere, the winter solstice. The birth of Horus typifies the vernal equinox—the victory of Horus, the sum-

mer solstice—the inundation of the Nile. Typhon is the autumnal equinox.”

Isis is a beautiful figure in the Egyptian mythology. Her titles on the monuments are: “The great mother or mother-goddess, mistress of heaven, ruler of earth, queen of the Two Countries.” Says Sir Gardner Wilkinson: “Plutarch considers Isis ‘to be the earth, the feminine part of nature, or that property which renders her a fit subject for the production of all other beings;’ and he thinks ‘that the dresses of her statues were made with a variety of colors, from her power being wholly conversant about matters, which becomes and admits all things.’ . . . Both Osiris and his sister Isis were not deified persons who had lived on earth, but fabulous beings, whose history was founded on metaphysical speculation; and adapted to certain phenomena of nature, as in the allegory of the rising of the Nile, where she is the land of Egypt irrigated by the water of the inundations. With the same spirit, and in the continuation of her fabulous history it was said that her soul was transferred after death to Sirius or the Dog-star, ‘which the Egyptians called Sothis.’ That she had the name of Isis-Sothis, and was supposed to represent Sirius is perfectly true, as the sculptures themselves abundantly prove; and the heliacal rising of that star is represented on the ceiling of the Memnonium at Thebes, under the form and name of this goddess. It is not, however, in consequence of a belief entertained in Egypt—at least, by the initiated—that the soul of Isis had been transferred to the Dog-star; this was looked upon in the same light as the connection between the god Thoth and the moon, who in one of his characters answered to the Lunus of the Egyptians, and in another corresponded to Mercury. In like manner, Isis and other deities assumed on different occasions various characters; and Sothis, the Dog-star, was one of those assigned to the sister of Osiris. This adaptation of Isis and other deities to the planetary system, led to the remark of Eusebius that the Egyptians esteem the sun to be the demiurgus, and hold the legends about Osiris and Isis and all their other mythological fables, to have reference to the stars; and their appearances and occultations, and the periods of their risings, or to the increase and decrease of the moon, to the cycles of the sun, to the diurnal and nocturnal hemispheres, or to the river. Plutarch also gives one explanation of the history of Isis and Osiris, taken from the phenomena of eclipses.”

Isis is distinguished by the solar disk and cow's horns on her head, frequently surmounted by a small throne, and bears the lotus

scepter. Says Sayce (*Ancient Empires*, p. 64): "The cow, with its horns, symbolising the crescent moon, which in Egypt appears to lie upon its back, was consecrated to her, indicating at how early a time the bride of Osiris, the sun-god, was held to be the moon. All that is beautiful and good among men comes from her; she watches over the birth of children, and rocks the cradle of the Nile. At Neit, too, she is the authoress of weaving and of the arts of female life."

The numerous other attributes of the goddess I shall not take space to record. The curious reader will find them detailed in the works of Rawlinson, Wilkinson, Maspero, etc. As a nature-goddess her worship was introduced into Greece subsequently to the epoch of the philosophical schools of Alexandria and was enormously popular at Rome from the end of the Republic.

Proclus mentions an inscription on her statue: "I am that which is, has been, and shall be. My veil no one has lifted.

The phrase "the veil of Isis" has ever since stood for mystery. To draw aside this veil is to reveal the secrets of Nature and of God. The reader is doubtless well acquainted with a curious book by the late Madame Blavatsky, entitled *Isis Unveiled*, being a key to theosophical mysteries, ancient and modern.

Says Robert Hewitt Brown (*Stellar Theology and Masonic Astronomy*): "The Egyptian Mysteries of Isis and Osiris were in the form of a mystic drama, representing the death by violence of Osiris (the sun-god), the search for his body by Isis, the moon, and its finding and being raised to life and power again.<sup>1</sup>" This allegory symbolised not only the passage of the sun through the constellations of the zodiac, but likewise typified the wanderings of the human soul after death in the Under-world, the shadowy realm of Amenti; its judgment by Osiris, its purification and glorious resurrection. The neophyte is supposed to have impersonated Osiris in the drama, after having first been tried by the three elements,—fire, water, and air. Passing successfully through all the ordeals, he was admitted into the Hall of Truth to receive the arcane instruction at the hands of the Hierophant of the Mysteries. Mystic and splendid visions of the gods, as well as terrible phantasmagoria of the punishments accorded to the wicked, were exhibited to the awe-inspired initiate. Apuleius, in the "Metamorphosis," describing his initiation into the Mysteries of Isis, says: "Perhaps,

<sup>1</sup> "The death and resurrection of Osiris occurred at the end of the month Khoiak,—that is to say, at the winter solstice, concurrently with the dying of the Sun of the Old Year and the rising of the Sun of the New."—Wiedemann.



inquisitive reader, you will very anxiously ask me what was then said and done? I would tell you if it could be lawfully told. *I approached the abode of death; with my foot I pressed the threshold of Proserpine's palace. I was transported through the elements and conducted back again. At midnight I saw the bright light of the sun shining. I stood in the presence of the Gods, the Gods of Heaven and of the Shades below; ay, stood near and worshipped.* And now have I told thee such things that, hearing, thou necessarily canst not understand; and being beyond the comprehension of the Profane, I can enunciate without committing a crime."

A year afterward he was warned to prepare for initiation into the mysteries of "the Great God, Supreme Parent of all the other Gods, the invincible Osiris."

An acquaintance with stage machinery and the science of optics and acoustics was necessary to the production of the many marvellous effects exhibited. Every temple in Egypt and Greece was a veritable storehouse of natural magic. Thanks to ancient writers like Heron of Alexandria, Philo of Byzantium, and the Fathers of the early Christian Church, we are able to fathom some of the secrets of the old thaumaturgists. The magi of the temples were adepts in the art of phantasmagoria. In the ancient temple of Hercules at Tyre, Pliny states that there was a seat of consecrated stone "from which the gods easily rose."

In the temple at Tarsus, Esculapius showed himself to the devout. Damascius says: "In a manifestation, which ought not to be revealed, . . . there appeared on the wall of a temple a mass of light which at first seemed to be very remote; it transformed itself, in coming nearer, into a face evidently divine and supernatural, of a severe aspect, but mixed with gentleness, and extremely beautiful. According to the institutions of a mysterious religion the Alexandrians honored it as Osiris and Adonis."

By means of concave mirrors, made of highly polished metal, the priests were able to project images upon walls, in the air, or upon the smoke arising from burning incense. In speaking of the art of casting specula of persons upon smoke, the ingenious Salverte says: "The Theurgists caused the appearance of the gods in the air, in the midst of gaseous vapors, disengaged from fire. Porphyry admires this secret; Iamblichus censures the employment of it; but he confesses its existence, and grants it to be worthy the attention of the inquirer after truth. The Theurgist Maximus undoubtedly made use of a secret analogous to this, when in the fumes of the incense which he burned before the statue of Hecate,

the image was seen to laugh so naturally as to fill the spectators with terror."<sup>1</sup>

## V.

The mysteries of Isis and Osiris, according to many writers, among whom may be mentioned the learned translator of Plato, Thomas Taylor, were the prototypes of the far-famed Mysteries of Eleusis, of Greece. But on this subject François Lenormant<sup>2</sup> says: "The learned Hellenes who visited Egypt could not fail to be struck by the singular resemblance which existed between the symbolism of the mystic worship of Dêmêter, and that of the Egyptian sacred books relative to the state of the soul after death. Thus Herodotus did not hesitate to proclaim that the Thesmophoria had been imported into Greece from Egypt. At Saïs and other points on the banks of the Nile there were mysteries the institution of which exhibited a certain outward analogy with those of the Hellenic countries. More than one Greek, following the example of Herodotus, was led by the observation of all these analogies to accept the belief that the mysterious initiations of Eleusis had had their cradle in Egypt."

Heckethorne (*Secret Societies of all Ages and Countries*, Vol. I., p. 78) says: "The irradiations of the Mysteries of Egypt shine through and animate the secret doctrines of Phœnicia, Asia Minor, Greece, and Italy. The Eleusianian Mysteries may not have originated in Egypt, but doubtless many of the ceremonies were founded upon ideas imported from the Egyptian mythology."

Lenormant acknowledges this, saying: "The Orphikoi had borrowed much from this country (Egypt); in particular, the history of their Zagreus, which they were led to apply to the Iakchos of the Mysteries, was nothing else than that of the death of Osiris, the god in whose worship corn, as a symbol of the future life and of the knowledge necessary to salvation, played a part which so closely resembled the notions of the Eleusinia."

Initiation into the Mysteries of Eleusis was considered a great

<sup>1</sup> Modern magicians have been able to repeat these experiments. At the height of the French Revolution a Belgian optician named Robertson gave a most unique spectral exhibition in Paris in a vault beneath an abandoned Capuchin chapel. The crypt was shrouded in black draperies, ornamented with the emblems of mortality. In the center of the place was a brazier filled with burning coals. Robertson threw various essences upon the fire, whereupon clouds of incense arose. In the midst of the smoke, phantoms of the illustrious dead appeared, and lastly a gigantic skeleton armed with a scythe.

"Behold," said the conjurer, "the fate reserved for us all." No sooner pronounced than a clap of thunder was heard, and the spectators shivered with apprehension. The illusions were accomplished by the aid of a phantasmagoric lantern, casting pictures on the smoke.

<sup>2</sup> *Contemp. Rev.*, Vol. XXXVII., p. 859.

boon. The author of the Homeric hymn exclaims at its close: "Happy is he among men who has seen the Mysteries; but he who is not initiated, who does not participate in the sacred rites, will not enjoy the same destiny after his death in the abodes of darkness."<sup>1</sup>

Sophocles<sup>2</sup> speaks to the same effect: "O thrice happy those among men who descend into the lower world after having contemplated the representations; they only have life; as for the others, there is nothing but suffering for them."

Says Lenormant:<sup>3</sup> "Whatever awakens and develops in man the religious sentiment, even though misguided by error, exerts a salutary influence over him. If, then, the Fathers of the Church have been justly shocked at the obscenity of certain symbols presented to the view of the initiated; on the other hand, given ancient society, with its beliefs, we must accept the correctness of what is said by so many philosophers and great thinkers of paganism with regard to the beneficial influence of the initiations of Eleusis. Above all, side by side with all the pantheistic errors and the most fantastic aberrations of symbolism, what remains as the honor and the indisputable merit of the Mysteries of Eleusis is the energetic affirmation, maintained in them from the first day to the last, of the divine life after death, and of the immortality of the human soul.

"In the Egyptian 'Book of the Dead,' man at the moment of his death is represented as a grain of corn which falls into the earth in order to draw from its bosom a new life. Though we are not obliged, on that account, to seek its origin on the banks of the Nile, the symbolic teaching of the Mysteries of Eleusis was the same, and the fable of Kore is as much the image of the destiny of man after death as it is that of the reproduction of vegetative life by means of the seed committed to the earth. But as soon as men rise above the rude and primitive notion of a palingenesia purely terrestrial—of a return to existence in this world—immortality, the life beyond the grave, presents itself to their minds in connection with penalties and rewards, with the elect and the reprobate. It was natural that, in proclaiming the existence of the future life, the Mysteries should exhibit themselves as securing beatitude in that life to those who participated in their purifications and their merits."

Some writers have endeavored to strip the Eleusinian Rites of

<sup>1</sup> *Hymn. in Cer.*, 480-482.

<sup>2</sup> Ap. Plutarch., *De And. post.*, p. 81, ed. Wyttentach.

<sup>3</sup> *Contemp. Rev.*, Vol. XXXVIII., p. 429.

their mystery, by declaring that no esoteric doctrine subversive of the popular mythology of Attica was taught to the higher initiates. "If this be so," says a writer in *Blackwood's Magazine*, Vol. 73, p. 204, "it is scarcely possible to account satisfactorily for that incident mentioned by Plutarch in his life of Alcibiades, where the spoilt darling of the Athenians is described as having mutilated the statues of Mercury and of other divinities, *after* having, in a drunken frolic, travestied the Mysteries,—he himself representing the Hierophant, Theodorus, the herald, and Polytion the torch-bearer. Guided by the light of the supposition already mentioned, we discover the circumstance of this profanation to be immediately comprehensible: whereas, denied the aid of some such rational explanation as to the debasement of the popular mythology of the Mysteries, an act of impiety so flagrant and audacious surpasses belief, even when told of a madcap like Alcibiades."

Says Albert Pike (*Morals and Dogma*, p. 379): "The object of all the mysteries was to inspire men with piety, and to console them in the miseries of life. That consolation, so afforded, was the hope of a happier future, and of passing, after death, to a state of eternal felicity. Cicero says that the initiates not only received lessons which made life more agreeable, but drew from the ceremonies happy hopes for the moment of death. Socrates says that those who were so fortunate as to be admitted to the mysteries, possessed, when dying, the most glorious hopes of eternity. . . . It is a great mistake to imagine that they were the inventions of charlatanism, and means of deception. They may in lapse of time have degenerated into imposture and schools of false ideas; but they were not so at the beginning; or else the wisest and best men of antiquity have uttered the most wilful falsehoods."

The Mysteries of Isis and Osiris and those of Eleusis lasted until late in the Christian era, but they had become disfigured by many gross practices. The sacred rites of Isis and Osiris had their last stronghold in the little island of Philæ, in the Nile, at the first cataract. There the Hierophants made a long and successful stand against the encroachments of the Christian religion. Finally there came a special edict from Constantinople, from the Emperor Theodosius, abolishing the pagan worship at Philæ. The temples of Isis and Osiris were pulled down by fanatical fellahs; the sacred shrines were violated, and thus ended those Mysteries that were the admiration of the ancient world. About the ruins of Philæ—the supposed burial place of Osiris—there grew up a little circle of

mud huts, inhabited by monks, whose contempt for the old faith of Mizraim was manifested in acts of useless vandalism.

The Christian anchorites, who fled to the Egyptian deserts to worship God in silence and solitude, had many strange and fearful experiences, if monkish historians are to be believed. They were constantly haunted by evil spirits—some in the guise of beautiful nude women, others as terrible demons, breathing smoke and flames. Perhaps these apparitions were those of the old Hierophants, taking their revenge against the despoilers of the temples of the gods.

It is not to be supposed that the worship of Isis and Osiris was entirely eradicated by the Christian religion. Many of the dogmas of the old solar and phallic cults were absorbed into Christianity. The sphinx still keeps guard over the ancient faith of the Pharaohs, buried though that faith be in a metamorphosed symbolism. A celebrated French artist has depicted the Virgin and infant Jesus, during the flight into Egypt, resting at the foot of the sphinx, while over them the eternal stars shine in the blue-black sky. The mysterious sphinx broods over the mother and child, veils them in its shadowy embrace, seeming to say to the Christ: "And thou too, and thy religion may pass away, but the wisdom of the ancient Initiates—never!"

If one of the priests of Isis or Osiris could return to life again, and visit a Roman Catholic cathedral on the Continent, he would see many things that would recall to his mind the mysterious religion of the ancient temples:<sup>1</sup>—the lights on the altar; the peculiar vestments of the clergy; the incense; the sacred image moving in procession "escorted by the tonsured surpliced train," which Juvenal satirised centuries ago; the worship accorded to Madonna and child, a paraphrase of that given to Isis and the infant Horus; the nimbus (a solar emblem) about the head of the pictured saint; the very orientation of the cathedral itself.

Speaking of this orientation, the astronomer Lockyer (*Dawn of Astronomy*, pp. 95-96), writes: "All our churches are more or less Oriental, which is a remnant of old sun-worship. Any church that is properly built to-day will have its axis pointing to the rising of the sun on the Saint's Day, i. e., a church dedicated to St. John ought not to be parallel to a church dedicated to St. Peter. It is true that there are sometimes local conditions which prevent this; but if the architect knows his business properly he is unhappy unless he can carry out this old-world tradition. But it may be sug-

<sup>1</sup> See Inman's *Pagan and Christian Symbolism*, pp. 51-52, 76-77, 101-105.

gested that in our churches the door is always to the west and the altar is always to the east. This is perfectly true, but it is a modern practice. Certainly in the early centuries the churches were all oriented to the sun, so that the light fell on the altar through the eastern doors at sunrise. The late Gilbert Scott, in his *Essay on Church Architecture*, gives a very detailed account of these early churches, which in this respect exactly resembled the Egyptian temples.

“In regard to old St. Peter’s at Rome (*Builder*, Jan. 2, 1892), we read that ‘so exactly due east and west was the Basilica that, on the vernal equinox, the great doors of the porch of the quadriporticus were thrown open at sunrise, and also the eastern doors of the church itself, and as the sun rose, its rays passed through the outer doors, then through the inner doors, and, penetrating straight through the nave, illuminated the High Altar.’ The present church fulfils the same conditions.”

In front of the eastern façade of St. Peter’s at Rome, in the centre of the magnificent circular plaza, stands an Egyptian obelisk that once graced the portal of some old temple of Mizraim. It was set up by one of the Popes, as an historical curio and ornament. Singular coincidence!—obelisks are supposed to symbolise the sun’s rays. At least they were frequently used as gnomons by the Egyptians. An obelisk in front of an oriented Christian church is after all not such an incongruous thing, but a reminder to the scholar that the ancient solar cult of Isis and Osiris still survives the shock of time, though its outward significance is lost.

The worship of Osiris carried with it, wherever it was disseminated, the doctrine of the immortality of the soul. Says Wiedemann (*Ancient Egyptian Doctrine of the Immortality of the Soul*, pp. viii–ix): “From the fourth century B. C. he [Osiris], together with his companion deities, entered into the religious life of the Greeks; and homage was paid to him by imperial Rome. This Osirian doctrine influenced the systems of Greek philosophers; it made itself felt in the teachings of the Gnostics; we find traces of it in the writings of Christian apologists and the older fathers of the Church, and through their agency it has affected the thoughts and opinions of our own time.”

## MISCELLANEOUS.

### WIND-WAFTED WILD FLOWERS.

BY MURIEL STRODE.

I will not follow where the path may lead, but I will go where there is no path, and I will leave a trail.

\* \* \*

Infinitely will I trust nature's instincts and promptings, but I will not call my own perversions nature.

\* \* \*

Each receives but that which is his own returning.  
Each hears but that which is the echo of his own call.  
Each feels but that which has eaten into his own heart.

\* \* \*

I do not bemoan misfortune. To me there is no misfortune. I welcome whatever comes; I go out gladly to meet it.

\* \* \*

It is no stigma to wear rags; the disgrace is in continuing to wear them.

\* \* \*

Say not that this or that thing came to thwart you; it only came to test you.

\* \* \*

There is hope for that genius who must overcome poverty, but there is almost none for that one who must overcome wealth.

\* \* \*

The Aeolian must be in your breast, else the winds are in vain.

\* \* \*

A great work demands a great sacrifice, and who is not capable of a great sacrifice is not capable of a great work.

\* \* \*

The earth shall yet surrender to him, and the fates shall do his will, who marches on, though the promised land proved to be but a mirage and the day of deliverance was cancelled. The gods shall yet anoint him, and the morning stars shall sing.

\* \* \*

Not alone for that which is mine will I rejoice, but for that which has been withheld, which was coveted and longed for but denied, for I am what I am for having had to rise superior to the need.

\* \* \*

His to rejoice with exceeding great joy who plucks the fruit of his planting,

but his the divine anointing who watched and waited and toiled and prayed,—  
and failed,—and can yet be glad.

\*            \*            \*

I would travel in all climes that I might return and tell you of the beauty of  
my own little garden plot.

I would explore heaven and hell that I might come back and tell you what a  
charming place is the earth.

\*            \*            \*

Wishing will bring things in the degree that it incites you to go after them

\*            \*            \*

If the populace marched in file, 'twere my signal to break from the ranks.

If a thousand generations did thus and so, 'twere my cue to do otherwise.

\*            \*            \*

I longed to build as you had builded, but I knew that your joy lay in the con-  
ception of your own design.

I longed to follow where your feet had trod, but I had watched your exhilara-  
tion as you felled a new way.

I longed to do that thing you did and be that thing you are, but I knew life's  
fulness was yours because you were yourself.

\*            \*            \*

Let my grave be unmarked: I fear not to be forgotten.

\*            \*            \*

Better than tiaras—the diadem of freedom.

Better than broad acres—a garden of heartsease.

Better than mines of gold—a mint of dreams.

Better than bars of molten silver—the silver of a laugh.

Better than strings of pearls—the crystal of a tear.

Better than bands of choristers—a lute in the soul.

\*            \*            \*

I am life's mystery,—and I alone am its solution.

I am the dreamer of dreams,—and I am dreams come true.

I am the supplicant,—and I am the god that answers prayers.

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### THE PRESENT RELIGIOUS SITUATION IN FRANCE.<sup>1</sup>

In answer to your letter of April 10th, I would say that unhappily I do not  
think myself the right man to write a review or appreciation of religious events  
now going on in France, although I follow them with great interest.

The events in question are a page of our historic evolution. It was "written"  
that some day or another we should have to get rid of the Congregations, which  
were multiplying immensely and which are the temporal army of the Papist domi-  
nation. Was this the proper moment to begin, through a junction of the Radicals  
and the Socialists, brought about by M. Waldeck-Rousseau? Have they done as  
they ought? Was it not too much to attack at once the three sorts of Congrega-  
tions: men and women, schools commercial, meditative, etc.? I do not know.  
The final object, the most desirable for our country, would be a French National  
Church independent of the Pope, having synods, say once a year, and adapting it-  
self progressively to the spirit of the century; or at least an equality with other  
Churches, such as you have in the United States.

<sup>1</sup> From a private letter by Dr. Paul Topinard.



As to a general article on some religious subject I do not know whether I am yet ripe for this.

1. What is religion? Is it a system of philosophy spiritualistic or metaphysical (I don't say materialistic), monistic or dualistic; a given mythology; what serves as a basis to morality (that is to say the best conduct in society toward one another); or a collection of prescripts, ceremonies, rites? No, it is adoration and prayer, a believing in something which may see our adoration, hear our prayer, and answer to our demands, in other words to an anthropomorphic, a mere conception or hypothesis.

2. How is it the socialists (I do not say sociologists) and all the other leaders of the lower classes are enemies of Religion, God, and the priests, "No God, no Master," they say. Is it not because the generality of philosophers profess that the search and supposed knowledge of God is the field of the *sages* only, of the enlightened—they and their followers? Is it not because they have left mythological legends, developed or not, by the poets and priests, to the warriors and citizens, leaving to the mass of the people what? Nothing! Indifference! Is it not because such philosophers as Platos and the Stoics did not believe in justice, as so well described in Ecclesiastes, and made use of an artificial religion only to make the suffering classes keep still and obey the law, without offering them any method, or even the hint of a remedy to their suffering on earth? In Egypt the superior classes had fine and solid graves for their "Doubt"; but the laboring classes had not even a sepulchre. The "last," as elsewhere, were nothing.

The great success of Christ was due to the fact that he was the first to say in our part of the world: the rich and the poor, the strong and the weak, the woman, the slave, all are equal before my God; his kingdom will come in a short time on the day of resurrection; you have been the last, you will be the first. But all those promises have faded away. The Christ of the people is not known, at least not to those brought up in the Catholic faith. The new social strata, those that now awake to thinking do not make a difference between God and religion and priests who have failed to give them a remedy for their sufferings and happiness or equality on earth. Therefore they say, "No God, no priest; we will make our happiness ourselves."

3. Some now say that, when in the second and third centuries after Christ the general spirit was for a new faith, it is most unhappy that the schools of Alexandria, Constantinople, and Rome arrived at the form adopted by them. They think that something better might have come out of the Stoics, of Marcus Aurelius, and the Emperor Julian or others. Is it true?

4. . . . But I must stop. It is enough.

For my part I do believe in an Unknown, in a general principle of things, and I find your word *nomotheism* very good. I do believe in a one universal soul of the world of which a part is in each of us. But that is only a scientific and I must say a materialistic idea. It leads to nothing in the practical conduct of individual life. It does not lead to prayer. I cannot adore either the universal and impalpable soul, nor my own soul. Conscience is what hereditary habits of thinking and doing makes it (putting aside individual habits obtained by the present surroundings and education.)

We Stoics see things as they are; we know we are but ants, we bend our heads and make the best of life. But the mass of the people wants a religion having for its aim morality in society, and, surely, as much as possible truth.

The ideal would be to take justice as a basis. But on earth there is none, and

some other artificial basis must be found. The conception of the *unknown* without that of an *afterdeath* . . . ! No!

Of the existing Churches the Protestantism of l'Abbé Poquesal is what I would prefer. But instead of taking the Bible, I would take a compendium of moral extracts of the wise men of all nations: Confucius, Christ, etc. I am not sufficiently acquainted with India to speak of it. All my morality would turn around these two phrases:

Do to others, Do what you would wish to be done to you: Love one another.

You see that after all I am a Christian. But really my convictions are not yet settled. Be it as it may, it is by the mother's education that there is possibility of doing something.

P. S.—Note the three sorts of justice: The posthumous justice of Christ at the time of the Resurrection; the posthumous justice of the Catholic faith for the survival of the individual soul; and justice on earth, are absolutely negative. The pantheism of Buddhism, monotheist or any other, does not imply any idea of justice. No, I see no basis for it save in equality or reciprocity of conduct; that reciprocity has no sanction except law and the policeman.

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### TOLSTOY'S PARTING WORD TO THE CLERGY.

Count Leo Tolstoy's excommunication has caused a considerable excitement all over the world, and Russian newspaper reports indicate that the old venerable reformer felt the sting of it considerably more than might have been expected. We are now in possession of Tolstoy's *Appeal to the Clergy*, translated into English by Mr. Maude and forwarded us through his friend, Mr. E. H. Crosby. Mr. Maude has translated the entire document, and we have selected from it the most significant and telling passages, those which are most characteristic of the whole, cutting it down to about one-third of the original. In going over the pages as they go to press we cannot help thinking that it is a most remarkable document. It is Tolstoy's parting word; he is serious about the matter he has to communicate and takes into consideration that he is "standing on the brink of his grave." There is no frivolity, no flippancy about Tolstoy; he is a deeply religious man and his *Appeal* deserves a hearing.

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### THE GREAT APOSTACY.

In Tolstoy's article, written in reply to the clergy of his Church, the State Church of Russia, we have a symptom of the fermentation that is agitating the religious world. The reader is apt to gain the impression that the Churches are full of hypocrites, but undoubtedly there are pious souls in the Greek Church, as well as in the Roman, Anglican, and Protestant Churches, but a change in our world-conception makes our religious institutions totter in their foundations. What will become of it?

Before us lies a little pamphlet<sup>1</sup> written by an Episcopalian clergyman, rector of a church in Pennsylvania, and his essay is a "voice crying in the wilderness," and representing in many respects the opposite pole to the sentiment of Tolstoy. The Rev. Thomas Scott Bacon is a pious orthodox Christian, who is perhaps little touched by the changes that are being wrought in the world. He is shocked at

<sup>1</sup>*The Great Apostacy of the Twentieth Century.* Baltimore: The Sun Printing Office. 1903. Pp. 42.

"the Great Apostacy of the Twentieth Century," and finds in this falling away from the original doctrines of Christianity an awful symptom of the age. He does not cling to the eccentricities of the doctrine. He makes no mention of all the incredible acts of Biblical history and the miracles related in history which are enumerated by Tolstoy in a simple contrast to the moral side of Christianity, and would splendidly agree with Tolstoy in all the main points of his religious convictions; but it seems that to him the doctrines and the traditions of the Church are included in the religion of love, and ought not to be dropped, while Tolstoy would discard them for the sake of re-establishing the authority of Christ's moral injunctions. A few quotations will characterise the spirit of Rev. Bacon's essay:

"The word 'Apostacy' is chosen, after long and careful consideration of its force, in this account of the present religious condition. It is a word of divine prophecy, not to be used in human speech 'unadvisedly or lightly, but reverently, discretely, advisedly, soberly, and in the fear of God.' It is also essentially a very solemn, and, in the exact sense of that epithet, an *awful* word, which should never designate what is not most serious,—and with which affectations or personal ambitions of any kind should in no case be associated."

The Christian doctrine is summarised as follows:

"No Christian, we may suppose, will deny that in the authentic book of Divine history this is recorded: 'Then one asked (tempting him), Master, which is the great commandment in the law? Jesus said unto him: Thou shalt love the Lord thy God with all thy soul and with all thy mind. This is the first and great commandment.'"

"Another distinction is set upon these words of which there is no parallel in all the Holy Scriptures. A 'second' and supplemental commandment, 'like unto it,' is added; and then follows this declaration: 'On these two commandments hang all the Law and the Prophets.' This in effect declares that all the Holy Scriptures then written were dependent upon and to be understood only by that first and great commandment of God, and the second like unto it. It follows, then, of course, that the Gospel of our Lord, including all the Holy Writings of the New Testament, which are the divinely-written record and doctrine of His Church, rests upon those Commandments."

Little thought is given to the difficulties of retaining all the dogmas and Church traditions which have become incredible to us. Rev. Bacon believes that all attempts at reconciling the two standpoints, "love of God" and "love of the world," are futile. He says:

"There appear to be a few Christian evolutionists who are struggling for a 'reconciliation' (or a *modus vivendi*) between this and Christian faith and love. But there is no holding-ground for 'an anchor of the soul' in such treacherous quicksands. It drifts to the fatal *doubt*, whether there is a *personal* God to be known and loved."

What then is the burden of Rev. Bacon's belief? He believes that Christians should be fearless in their love of God and their neighbor, and he sums up the question

"We can begin now, each of us, to make the will of God to be done on earth as it is in heaven,—in that little part of earth, his own heart. We can get in touch with some other hearts, to the same effect; discover others yet which have the same inspiration and ambition and help one another in the same way. There is no limit of impossibility to what may come of this, with loving faith in God as a grain of mustard seed.

"Did any man ever propose a better method for it than this?—'As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith.' The especial love of the brethren is distinctly mentioned. We are fellow-members of 'the household of God,'—of each soul of that 'blessed company of all believing people,' loving the Church in this way, not because it is the Church,—or our Church, but because it is 'the Church of God.' For this very purpose,—because 'God so loved the world,'—our love must reach out to 'all nations' and 'every (human) creature.' Thus may we long and toil until—(either before or after the Second Coming of Our Lord) 'the earth shall be filled with the knowledge and love of God, as the waters cover the seas.'"

The Rev. Mr. Bacon's Christianity is certainly commendable, and though his view of God is probably different from ours, we can understand him and shake hands over an abyss of scientific differences, but we would say that the two commandments of Christ are not two behests, but that according to the traditions of the Church they are one and one only, the first being interpreted by the second; and we, from our radical standpoint, believe in the God of science, believe that God is not a person but a superpersonal norm of light, so that we find no fault with this interpretation. The American Churches, which are not State Churches but free institutions, are in a position to develop in this right line, and in fact, so far as I can judge, they do expand and grow, and reach out higher to the last rung of the ladder of evolution. We need not spurn the Bible or any of the traditional dogmas of the Church, If we cease to believe them to be literal revelations of God, we can still reverence them as the landmarks of man's religious development. We must only bear in mind that life must progress, and religious truth is as much subject to the law of growth as is all other life, as well as intellectual life.

Yet there is one essential truth to be noted: whatever changes there may be in our intellectual comprehension, the right moral ideas have always been the same, and once recognised will remain unalterable. The Golden Rule, which Tolstoy takes to be the essential doctrine of Christianity, cannot be changed by any widening of our intellectual horizon, and the religion that spreads "good will on earth" is absolutely true, and will remain true, whatever the riddles of life have in store for us.

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### FREETHOUGHT CONGRESS AT ROME IN 1904.

At the International Freethought Congress at Geneva in September last year it was resolved that the next Congress should be held at Rome in 1904, Sept. 20th. No time has been lost in commencing the preparatory labors of the organisation.

M. Léon Furnémont, Deputy for Charleroi to the Belgian Parliament, and General Secretary of the International Rationalist Federation, is now in London for the purpose of forming an English committee.

Similar committees have already been formed in various other countries, notably France, Belgium, Italy, Spain, Holland, and Switzerland. On the several national committees there figure such well-known names as those of Professor Haeckel, the illustrious German professor; Professor Berthélot, secrétaire perpétuel of the Académie des Sciences at Paris; MM. Aulard, Gabriel Séailles, professors at the Sorbonne; M. Hervé, director of the Institut des Hautes Etudes at Paris; such distinguished senators as MM. Clemenceau and Delpech; and numerous deputies, representing all shades of the Republican party, among whom MM. Buisson, Lockroy, and Hubbard may be noted.

In Italy the committee is headed by such well-known men as Professor Lombroso and Signori Enrico Ferri, Colojani, De Cristoforis, and Pellegrini (Deputies of the Italian Parliament), and Professor Sergi, of the University of Rome. Professor Bovio, the distinguished savant and patriot, whose lamented death occurred a few days ago, had accepted the position of honorary president of the Congress.

The recent successes of the Spanish Republican party have sent to the Cortés a number of deputies who have already joined the committee in that country. Among these may be mentioned Nicolas Salmeron, the former President of the Spanish Republic, Miguel Morayta, the Grand Master of the Spanish Freemasons, and Admiral Marengo (Deputy for Cadiz).

On the Belgian committee will be found the names of Professor Hector Denis and the following Deputies: M. Léon Furnémont, Paul Jansen, the leader of the Liberal party, and Georges Lorand. The office of the Federation is at 13, Rue du Moniteur, Brussels.

It may be noted that M. Furnémont is about to proceed to Berlin, Vienna, and Buda-Pesth, in order to form the German, Austrian, and Hungarian committees. Already in the various Republics of South America similar committees are being constituted.

The English committee will comprise representatives of all grades of Rationalist thought. Professor Henry Maudsley and the veteran George Jacob Holyoake will be the presidents d'honneur. The other names include those of Earl Russell, Lady Florence Dixie, Joseph McCabe, John M. Robertson, Edward Clodd, Sydney Gimson, F. J. Gould, Mrs. H. Bradlaugh-Bonner, Dr. G. B. Clark, E. Belfort Bax, J. F. Green, Charles Watts, G. W. Foote, Chapman Cohen, Victor Roger, and P. H. Thomas. Several of the above-named have intimated their intention of being present at the Congress. In the meantime the English committee will be placed in communication with the other national committees, and will co-operate with them in framing the programme of the Congress.

The secretary of the English committee, Mr. William Heaford, writes: "Let me assure the English reader that French, Belgian, Italian, and Spanish Free-thought—so far as I know its literature and the men who write and speak for Free-thought in those lands—is no mere anti-clerical cry of 'Down with the priest and up with the people,' but a conscious, intelligent movement, based on a wide survey of human history and of man's social and political needs, embodying a radically rationalistic view of life and duty—a movement accelerated by splendid enthusiasm and adorned by illustrious talent.

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## THE HIAWATHA LEGEND.

*To the Editor of The Open Court:*

I some time since received *The Open Court*, containing an article on Hiawatha and the Onondaga Indians, by Dr. Charles L. Henning. I published a summary of the Hiawatha legends in the *Journal of American Folk Lore* some years ago. Dr. Henning's version is much like that of La Fort's in the Thacher wampum case. Writers now distinctly bring down the date of the league to about 1600, the archaeological proofs of which I have often pointed out.

Dr. Henning's Talla Lake should be Tully Lake, and there is no Tennessee street in Syracuse. La Fort's place for the council was at the corner of Warren and Genesee streets, in the midst of a former dense swamp.

But I am chiefly concerned with Hiawatha. In his *League of the Iroquois*, Morgan called him Ha-yo-went-hah, "The man who combs," Dr. Henning refers to my interpretation, or rather that of Albert Cusick, who has been my efficient helper for nearly thirty years, and who is a good linguist,—which Daniel La Fort was not. Mr. Cusick told me last week that he had no recollection of Dr. Henning or of any conversation with him, though he might have met him. He adheres to the interpretation given me, and thinks that if any name was mentioned it must have been Sa-go-ye-wat-ha, "He keeps them awake." This error might have occurred in a casual conversation, and the likeness and difference of the words at once appear. However that may be, he does not interpret Hiawatha as "the Awakener."

Two of the errors I have mentioned in Dr. Henning's paper are probably typographical, as are some others, and this may be notably the case with the Indian name and interpretation under Daniel La Fort's picture, neither being correct. In general the interpretations given will stand, but as a rule the Onondaga names of the clans do not contain the name of the animal which is the totem. Typographically it is a droll idea that Hiawatha should have followed Onondaga creek a long way south of Tully lake. Beyond that the waters flow south. Actually the Onondagas have always placed the origin of their clans elsewhere, and La Fort's story is a modern invention.

W. M. BEAUCHAMP.

SYRACUSE, N. Y.

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#### BOOK NOTICES.

*The Republic of Plato* is being translated anew by Alexander Kerr, Professor of Greek in the University of Wisconsin, and published in serial form by Charles H. Kerr & Co. (Chicago, 1903). The third instalment, Book III. of *The Republic*, which lies before us, is sufficient evidence of the translator's care and ability. Price of the fascicle, 15 cents.

Miss A. Christine Albers continues her literary activity in India. We are just in receipt of copies of two new booklets written by her, both short and both adapted for children. The titles are: *The History of Buddhism* and *Selections from the Jatakas*. They are pleasant reading, especially the latter, the selections having been made with taste and discretion.

Dr. William Lee Howard has attempted in his novel *The Perverts* to portray the history of a dipsomaniac and his family. It is a sad story with a medical moral, slightly overdrawn in its coloring, and pressing some of its scientific hypotheses very far. But the endeavor of the author to diffuse the knowledge that dipsomania is a disease is a laudable one. (New York: G. W. Dillingham Co. Price, \$1.50.)

In pointing out the optimistic and pessimistic thoughts and tendencies in the Old and the New Testaments, Dr. Adolf Gutmacher has rendered a distinct service to students of Biblical literature. He has summarised the results of his researches, carried on with the assistance of his teacher Prof. Paul Haupt, of Johns Hopkins University, in a recently published work entitled: *Optimism and Pessimism in the Old and New Testaments*, and his conclusions bear out upon the whole the dictum of Schopenhauer that the spirit of the Old Testament is optimistic and that of the New pessimistic. (Baltimore, Md.: The Friedenwald Company. 1903. Pages, 255.)

# New and Interesting Publications

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